The LUTHERAN

STILL SERVING SOUP

Church agency has something for hungry man in Darmstadt, Germany

Vol. 33, No. 15

JANUARY 10, 1951

5 CENTS

Background Information

As I PASSED from one room to another at the art gallery, I heard the woman back of me comment to her escort, "The only trouble with some of these pictures is that I understand so little about religion, I don't know what they're about."

This chance bit of conversation bothered me as I continued my study of the famous masterpieces on display—as I marveled at the use of reflected light in Rembrandt's painting of "St. Peter Denying Christ"—as I gazed at El Greco's "Feast in the House of Simon"—and all through the many rooms housing this magnificent exhibition.

As I went home that night, bits of class notes came to mind, as: "The connection between art and religion is as old as man" . . . "Christianity was responsible for saving art during the dark ages," etc. My friend of the conversation was going to have difficulty with at least 30 of the paintings in that particular exhibit. And I felt sorry for her.

Since then this incident has been reminding me of Philip, who also came across somebody who was having difficulty understanding what he was looking at. The thing that's bothering me now is that Philip did something about it. What can I do about the woman in the art gallery?

—ELIZABETH H. BAGGER

The LUTHERAN News Magazine of the United Lutheran Church in America

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PUBLISHED WEEKLY by the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pennsylvania. H. Torrey Walker, Business Manager. C. A. Bongarzone, Circulation and Advertising

Change of Address and Renewal Orders
Send all changes of address and renewal orders to The LUTHERAN, 1228 Spruce Street, Philadelphia 7, Pa. On changes of address please include reprint of old address or an exact copy of that stenciled address, together with your new address.

Subscription Price, $2.50 a Year. Copyright, 1950, by United Lutheran Publication House Printed in U.S.A.
Entered as second-class matter, October 29, 1923, at the Post Office, Phila., Pa., under act of March 3, 1879

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Next Week: IS THE POLICE STATE OUR FATE? - By Bishop Otto Dibelius

THE CHURCH IN THE NEWS

World Assembly planned

There won't be any Russian armies on the Rhine in 1952, according to plans made last month by Lutheran executives. They were going ahead with arrangements for the second Lutheran World Federation assembly, scheduled for the north German city of Hannover, July 25 to Aug. 3.

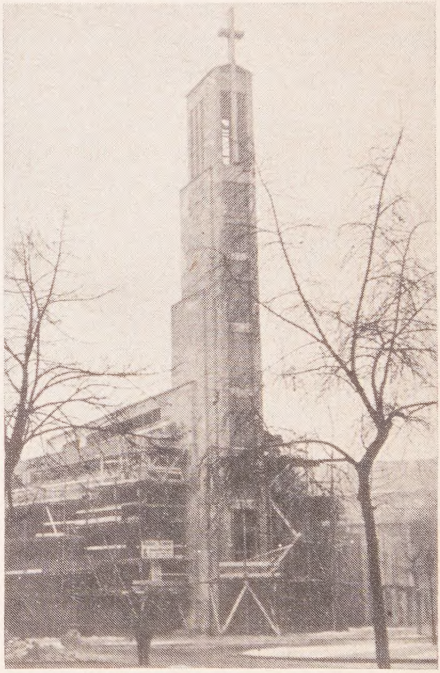
City officials of Hannover had promised to repair public buildings needed for the assembly. The *Marktkirche,* a church seating 2,500, is expected to be the place where holy communion will be celebrated on the opening day. Assembly sessions are scheduled for the city hall, which has an auditorium seating 5,000. A closing meeting to which the public will be invited is to take place in a stadium big enough for 50,000.

Bishop Hanns Lilje of Hannover met last month with Dr. S. C. Michelfelder, LWF executive secretary, and other church officers. They discussed plans for the program, which will emphasize the theme of "the living church in a responsible world."

A new motion picture on the life of Martin Luther is expected to be a feature of the 1952 assembly. It will be made in Germany, financed by Lutherans of America. The United Lutheran stewardship department will expend its 1951 and 1952 film-making funds ($120,000) for this project. The National Lutheran Council and other NLC churches will invest in the picture.

200,000 DPs in U.S.

It was Oct. 29, 1949, when DP Number 100,000 reached the United States. He was Ferdinand Kiisk, an Estonian farmer sponsored by the National Lutheran Council. Fourteen months later—just before Christmas—the 200,000th displaced person, Roman Catholic-sponsored Mrs. Zinadi Supe, arrived in New York City.



GERMANS REPAIR A CHURCH
Money gathered in a street collection in Berlin is paying for rebuilding the Gustav Adolph Church, constructed of steel and concrete, and heavily damaged in the war

In 1951 it had become difficult to find homes in the United States for DPs still in the camps in Europe. Those who are best able to earn their living in a new land have already arrived. Those for whom sponsors have not yet been found are families with many children, widows, people past middle age, white-collar workers, persons with physical afflictions.

Detailed descriptions of Lutheran families still waiting in DP camps had been sent to resettlement committees by the Lutheran Resettlement Service. In some cases excellent results had been secured in placing these people. A 60-year-old engineer, once a mill-owner in Europe, had been employed as an engineer in a Massachusetts mill. A man lacking a leg got a job with a film production company in Colorado. But progress on settling the DPs was slowing down.

Not happy on farms

Americans had been disgruntled because numerous DPs brought to the United States as farm laborers had walked off on their jobs.

Usually it was because the Estonians or Latvians who got farm jobs had become lonesome for those who can speak their languages. They took their first opportunity to move to cities where fellow-countrymen had found work.

In some cases the DPs had received low wages on farms, and learned they could get more money in factories. Often they have not understood American conditions enough to realize their living expenses would be greatly increased in industrial communities.

Many Estonians and Latvians who came to the United States as DPs were highly skilled mechanics or professional people, who qualified as farmers because they could find no other opening. As soon as possible they have moved into work for which they are trained. All DPs must stay one year on the job for which they are sponsored, according to the U.S. law now in effect.

Repay loans

To Miss Cordelia Cox at the Lutheran Resettlement Service office in New York City came a letter from Lincoln, Nebr., enclosing a check for $150.

"Because we changed employment, our situation has improved," the letter reported. "We both—my wife and I—are now working. Today we received our first full month's salary and are sending you $150. It is the rest of our loan for inland transportation, which we had not expected to repay before next year."

Money has been provided from Lutheran World Action funds to move DP families from ports where they arrive to places where they are to live. These funds are loans, which the immigrants are expected to pay back in small monthly amounts. More than $40,000 a month has been returned to the Resettlement Service recently in payment of the loans.

One Lutheran DP had contributed more than cash to America as his new homeland. Laimonis Akmentins enlisted in the U.S. army with the consent of his sponsor, C. H. Schaefer of Waverly, N. Y. In Korea he was wounded, lost an eye.

Won't pay freight on food

There had been some hope that the U.S. Congress would agree to pay costs of transporting perishable surplus food supplies needed by church relief projects.

There was a $300 million backlog of such things as butter, eggs, potatoes in government warehouses as a result of the price-support program on farm produce. The government had agreed to give some of it for charitable institutions in America and for hungry people overseas. But church relief agencies didn't have much money to pay transportation costs for the shipments overseas.

Lutherans had sent more than 100 tons of U.S. government surplus supplies recently to Germany, Austria, and Arab Palestine. Freight costs to distant ports were a heavy drain on church funds.

In September the U.S. House of Rep-

resentatives had approved a bill for paying shipping costs on the food supplies. But the Senate failed to act. Senator Allen J. Ellender said he was against "any further giveaways." He becomes chairman of the Senate Agriculture Committee in the 82nd Congress, with power to kill in the committee any further consideration of the transportation cost idea.

Communist Christmas

In Iron Curtain countries there had been attempts to build up Dec. 21—the birthday of Josef Stalin—as a substitute for Christmas. But Christians in Communist countries had not shown any enthusiasm for the change.

Czechoslovakia's capital city, Prague, had discontinued Christmas decorations in the department stores in December of 1949, and has almost no Christmas merchandise for sale. In Poland the sugar ration had been cut to prevent making the traditional Christmas candies.

But in 1950 the Communist leaders seemed to give up hope of destroying Christmas. Poland's capital city, Warsaw, got a consignment of 100,000 Christmas trees in early December, with others promised. The co-op stores announced "a plentiful supply of festive foods ready for shoppers."

In Yugoslavia it was expected this year that Christmas would be proclaimed an official holiday. But people had to go to work as usual on Dec. 25. To provide substitute holidays there was a celebration on Dec. 31 of the traditional "Grandfather Frost's Day" for children's festivities, and workers were dismissed from their employment on New Year.

Questions on television

Every Sunday at 2 P.M. Philadelphia youngsters can compete in answering questions about the Bible, church history, church music. Children age 12 to 14 come to the WCAU-TV studio for the television quiz program.

The program is produced by the Philadelphia Council of Churches in co-operation with the American Bible Society. A "mystery hymn" is played on each program. The television audience is invited to name it. Among rewards for those who identify the hymns are dolls dressed as Biblical characters. First doll winner was Miss Virginia Ammon, daughter of Pastor George Ammon who is secretary for audio-visual materials of the ULC Parish and Church School Board.

REWARD FOR TELEVISION QUIZ
Virginia Ammon got a doll

At 4:30 P.M. (EST) for four weeks in January a television Sunday-school lesson on the parables of Jesus will be produced by the department of broadcasting and films of the National Council of Churches. It is on the CBS-TV network. A film in which puppets enact the Biblical stories is included with a discussion of the parable by a three-man panel.

First television venture of the Missouri Synod's "Lutheran Hour" was on Nov. 23, with an address by Synod President John W. Behnken. A Christma

elecast was the second "Lutheran Hour" undertaking, with at least four others planned during this season.

Wants to confer with Chinese

In mid-summer Dr. Rajah Manikam had been appointed secretary for East Asia of the World Council of Churches and International Missionary Council. He has been executive secretary of the Christian Council of India.

Chief work of the new secretary is to travel among churches of the Far East, advising church leaders and keeping them in touch with church life in other parts of the world. First place Dr. Manikam hopes to go, he informed THE LUTHERAN, is Indonesia, where the Christian churches are now adapting themselves to their country's independence from rule by the Netherlands.

After Indonesia, said Dr. Manikam, he hopes to visit China. As a citizen of India—which has diplomatic relations with China—he may get an entrance visa. Purpose of the trip would be to consult with Christian leaders about their problems of adapting to life under Communist rule.

Dr. Manikam, who was graduated from the Lutheran Seminary in Philadelphia, and received M.A. and Ph.D. degrees at Columbia University in the 20s, had never been ordained to the ministry. In October he was ordained at All Saints Cathedral at Nagpur, India, by Bishop Johannes Sandegren (Church of Sweden) of the Tamil Lutheran Church of India.

Others who assisted in the ordination were President Ethakoti Prakasam, president of the Federation of Evangelical Lutheran Churches in India . . . the Rev. J. D. Asirvadam of the Tamil Church . . . the Rev. Dr. Scott Wells of the English Baptists . . . Bishop Frank Whittaker of the Church of South India . . . Dr. A. Ralla Ram of the United Church of North India . . . Bishop S. K. Mondol of the Methodist Church.

DR. RAJAH MANIKAM
Hopes to travel

Sixty secretaries in session

The number of board secretaries conducting the enterprises of the United Lutheran Church had increased more than 50 per cent in 10 years. Last month for the first time most of the ULC top brass assembled for a meeting. Staff members of the ULC boards and auxiliary organizations number 70. At the Dec. 27 meeting 60 were present.

"Congenial," "earnest," "productive," President Franklin Clark Fry called the group. "I'm glad to be a member of this particular crew," he said. They are devoted to the special projects of their boards, he said, but not with near-sighted concentration on their own work alone. Staff members of each board are concerned about the whole work of the church.

Board secretaries reported the most recent information on their work. Twenty-five new congregations had been organized in the United Lutheran Church in 1950, said Dr. Richard H. Gerberding of the Board of American Missions. Fields now staked out for new congregations number 104, with work already begun in 30. For construction projects in mission fields $1,500,000 will be needed in 1951 . . . with only about $1,200,000 of this amount now in sight.

Dr. Luther Gotwald of the Board of Foreign Missions said missionaries in China will be urged to come home. Information from China indicates they can no longer give useful service there. On Dec. 16 the U.S. government froze all funds intended for China, including mission funds. Licenses will be needed for release of amounts needed for the China missions. (Chinese Communists replied on Dec. 28 to the U.S. action by freezing American funds in China and taking possession of all property owned by U.S. enterprises. To United Lutherans this may mean loss of title to the Tsingtao Hospital, mission school, school in Tsimo, and other properties. United Lutheran missionaries will be permitted to draw funds from their bank accounts for living expenses only, not for any financial support of the mission work.)

Mission headquarters in Liuchow was raided recently, said Dr. Gotwald. Chinese Pastor Chin was arrested. A loud-speaker system with microphone was found at headquarters, which Communist officers probably thought to be radio broadcasting equipment.

ULC income up

Through Dec. 20 United Lutheran offerings for apportioned benevolence were 19 per cent above 1949, reported Stewardship Secretary Henry Endress. Offerings received in the congregation during December will be reported o Jan. 20. The total for 1950 will probabl exceed the highest previous total (1948) $3,659,669.

To United Lutheran colleges and sem naries $2,202,346 of the Christian Highe Education Year $6 million fund has a ready been distributed, reported Dr Gould Wickey of the Board of Educa tion. Additional amounts are held fo the special aid fund.

Laymen elect

New president of the Lutheran Lay men's Movement, elected Dec. 28, is Mr Harold U. Landis of Palmyra, Pa. He i president of the Penn Oil Company an Penn Lumber Company.

To the Stewardship Department an Laymen's Movement staff the grou named two new workmen: Chester A Myrom to replace John R. Weaver wh left the staff on Nov. 1, and Carro Thompson. Mr. Myrom of Hastings Nebr., will be an associate secretary, en gaged in field work. Mr. Thompson, nov on the public relations staff of Wittenber College, will be editor of stewardshi publications.

Membership of the Laymen's Move ment reached 877 by Dec. 27, said Sec retary Henry Endress. Each member con tributes a minimum of $100 a year t help educate the church in generou giving. The LLM will underwrite th full expenses of ULC stewardship edu cation beginning in 1952.

For 1951 the group's budget is $89,220 Stewardship office expenditures in 195 (11 months) were $169,614. Bigges item is for producing and distributing stewardship-education motion picture $80,219. Income from rental of the film in other denominations covers much o this cost.

Washington

82nd CONGRESS CONVENES

AS MEMBERS of the new Congress trooped into Washington to take their places on Capitol Hill, a multitude of Americans were bewildered, unhappy, angry. They didn't know why the U.S. couldn't quiet down the Russians and order the Chinese to stay where they belong.

There ought to be somebody in the government smart enough to solve the world's problems. It would be comforting to have someone who knows all the answers, who can win continuous victories for the United States in dealing with opposing nations.

But there isn't anybody. Secretary of State Dean Acheson had done about as well as any man could in guiding U.S. foreign policy through dangerous channels. He had given good leadership in putting the Marshall plan into effect, negotiating the North Atlantic pact, rallying the resistance of the free nations to Soviet aggression. But he isn't Superman.

Republican Congressmen had been quick to take advantage of American discontent. This was the best chance in years to strike a hard blow at the Truman administration. In mid-December at a party conference they announced that Secretary Acheson had "lost the confidence . . . of the American people" and should be removed from office.

AS THE 82ND CONGRESS opened its session, the biggest question was how much of its strength it intended to use in further efforts to undermine "confidence" in Secretary Acheson and other Truman lieutenants. The McCarthy attacks in the 81st Congress had paid off. Whether there was anybody who could measure up to Superman's size wasn't the question.

Some Congressmen seemed unconcerned about what the rest of the world might think about the sharp division in American political leadership. "In order to knife the Secretary of State," wrote New York *Times* columnist Anne McCormick, "they were ready to cut the ground from under American diplomacy in the most dangerous moment in our history."

European peoples, who know they can't resist Soviet aggression without American help, don't know what to believe. They hesitate to take all-out action in arming against Communist attack, not knowing whether they can count on the U.S. to be steadfast in standing with them. American politics seem to them emotional and unpredictable.

SECRETARY ACHESON would not be replaced, President Truman had announced. But he might be, and he could be. There are other intelligent and experienced men who could step in as Secretary of State. But no man could function effectively in the office unless he has some assurance of safety from politically minded hatchet-throwers in Washington.

By January 1951 the democratic form of government had reached a time of unusual testing. It will be proved this year whether a two-party government of free people can compete with a one-party government of slave people. To pass this test there would have to be less irresponsible party rivalry and more fair-minded devotion to the common welfare.

From coast to coast there will have to be more Americans who aren't expecting Superman to solve the nation's problems easily and inexpensively. A world crisis that has been 100 years in the making won't clear up overnight. Patience and steady nerves are good qualities for citizens to demonstrate in 1951.

World News Notes

At least they have headquarters

Through five strenuous years the United Nations had struggled with the task of keeping the world at peace. Nobody could predict how long it might succeed.

There was one substantial evidence this month that the UN had come to stay. Its tall glass-and-marble headquarters building in midtown Manhattan was nearly enough completed to permit most of the UN office staffs to move in.

From the Sperry Gyroscope Company building at Lake Success, which has been the temporary headquarters, the big move took place last week. As fast as the UN offices moved out, Sperry took over the floor space for its increased production of precision instruments for the U.S. Army and Navy.

As UN offices moved out and Sperry moved back in, the following communique was published by the UN Secretariat:

"The battlefront, now under a barrage of electric drills, hammers, saws and a cloud of dust, reveals that the enemy has bitten a deep salient through Economic and Social Affairs, which leaves Henri Laugier's (Assistant Secretary General) office almost isolated.

"On our left flank, the Russian typing pool is holding its own in an exposed position, although the rattle of its small-arms typewriters makes a pitiful showing against opposing artillery."

Bread and circuses

Europeans had come much nearer getting enough to eat in 1950 than in any other year since the war. They wanted a little amusement too. During 1950 there was a big upswing in the number of circuses traveling from country to country.

It was not easy to get enough clowns. Great clowns of the past—such as the Brock and Grimaldi families—had come mostly from France, Italy, or Spain. In 1950 circus managers were glad to get clowns from anywhere. Trapeze artists were the chief feature of 1950 circuses.

Circus management is difficult, but with the threat of the atomic bomb being what it is, managers overcome every problem to bring eager customers a few hours of happy relaxation and forgetfulness of the world's problems.

Biggest question

There is one decision now being made in world affairs which may be far more dangerously explosive than the decision last summer to send United Nations armies north of the 38th parallel in Korea. It is the decision of the western allies to try to persuade or force the West Germans to establish a new army.

Russians have given warning solemnly and repeatedly that they will consider the arming of the Germans as a cause of war.

It was fear of a new attack from Germany sometime in the future which impelled the Czechs, Poles, and other central Europeans to seek alliances with the Soviet Union. A strong German army once more in the field may do more than anything else to weld the Iron Curtain countries into determined and willing allies of the Russians in a future war.

The Germans, sick of war and well pleased to be left out of the list of combatants in a future war, are opposed to being armed. They know that they can't quickly create armies strong enough to stop the Russians. They believe that to begin in a half-hearted way to rebuild their armaments would be the sure way to incite the Russians to attack.

Editorial comment

To arm the western Germans, said Devere Allen of *Worldover Press*, would be to make the same error in Europe which General Douglas MacArthur made in North Korea when he disregarded the threats of the Chinese Communists.

"West European armament," said Mr. Allen, "could far more safely be based on a demilitarized Germany. Most West Europeans would breathe easier. The more dangerous elements in Germany, but of which armed forces will be recruited, would not menace their anti-militaristic, more democratic fellow-countrymen. Russia, if four-power talks are to be held (as the French say they must), might be willing to make real concessions for this greater security. If Russia did not yield, the West, even then, would be safer than to rely on an unwilling Germany.

"Why such insistence on arming Germans, in defiance of forceful and painfully obvious arguments to the contrary? It looks all of a piece with the stubborn policy of unconditional surrender during the war, a policy now conceded to have been folly. It recalls the stupid Morgenthau Plan to turn Germany into a sort of goat pasture. It is, in fact, sticking our necks into a deadly noose, for little or nothing in return."

Yugoslav theory about China

China and the Soviet Union are rivals, not partners, according to a comforting notion expressed in late December by "political analysts of the Yugoslav Communist party."

A New York *Times* report by M. S. Handler quotes from an editorial in *The Review of International Affairs* published in Belgrade. The Chinese are trying to prevent the Russians from becoming the dominant power in Asia, Yugoslavs think.

Russians started the Korean war to demonstrate their power to determine the destiny of the countries of Asia. But their North Korean puppets were defeated. So the Chinese took charge of the war, and have now displaced the Russians. A *Times* story from Tokyo said the Russians had put Soviet-trained leaders in command of the North Korean Communists, but the Chinese have now driven out these leaders.

"The unexpected (and undoubtedly unwanted) result" in the Korean situation, says the Yugoslav writer, is "the assertion of China as the new Asiatic power."

The Chinese General Lin Piao and men of his group are said to have pushed into the background the pro-Russian North Korean premier, Kim Il Sung.

Democracy in Uruguay

Elections last month in Uruguay show "the democratic spirit and capacity of this highly important little country," says *Worldover Press* Correspondent Earl M. Smith. Martinez Trueba who was selected is thoroughly competent, and his associates in office are "more democratically minded than those of his rivals."

The election was fair and free, and the campaign hard fought. It is probably the case that no other country in the Western Hemisphere allows so much freedom to the Communist Party; but there were no riots, no direct or indirect restrictions, and yet the Communists lost ground.

Significant and worthy of imitation is Uruguay's election law, which provides the right of suffrage, not only to all citizens of both sexes of 18 years or older, but also to foreigners of long residence in the country. Once again, Uruguay, long the social laboratory of the Southern Continent, has shown its democratic, moral leadership.

Canadian Affairs

WITNESSES WIN AGAIN

BACK IN 1946 a number of Jehovah's Witnesses got in trouble by distributing a pamphlet, "Quebec's Burning Hate for God and Christ and Freedom is the Shame of All Canada." The tract alleged that the police had showed an "attitude of animosity" against the Witnesses, rather than protecting them from violence. Public officials and members of the Roman Catholic clergy had some part in some of the prosecutions.

In a test case, Aime Boucher was convicted of seditious libel for distributing the pamphlet and sentenced to six months in jail. But defense counsel for the Witnesses took an appeal all the way to the Supreme Court of Canada and, early in 1950, won a new trial.

BUT THE WITNESSES were not satisfied with that. They wanted complete acquittal. So they did an unusual thing. They asked the Supreme Court to review its favorable decision—in hope of getting an even more favorable reply. And they got it. Last month the decision, on a 5-4 vote, was handed down.

Some 700 charges against other Witnesses in various Quebec courts will probably be dropped. Activity of the sect, which had been subdued under the threat of the law, will undoubtedly revive.

The main point in this matter was the question of what constitutes seditious libel. The ruling briefly upholds the right of the advocate of any religious belief to criticize the Crown and the administration of justice if he sincerely believes that he has been wronged, provided in doing so he is trying to excite public opinion to remove the alleged wrong by lawful means and is not trying to promote public disorder against established authority.

IN THIS CASE the violence that was stirred up was not against the authorities, but against the pamphleteers themselves who often found themselves denied the protection of the law.

One of the justices drew an interesting parallel between the Witnesses and the early Salvation Army workers who were frequently persecuted by hoodlums.

"Had the Salvationists been arrested for bringing about an unlawful assembly and fined," he commented, "had they then made an impassioned protest against such treatment of law-abiding citizens and had they thereupon been charged with seditious words, their plight would have been that of the accused."

He further declared that what had been done by the Witnesses had been done peaceably and, as they saw it, in a way to bring the light and peace of the Christian religion to the souls of men and women. "To say that is to say that their acts were lawful," he concluded.

Chief Justice Rinfret, one of the minority who opposed the implied easing of the definition of sedition, argued:

"To interpret freedom as license is a dangerous fallacy. Obviously, pure criticism or expression of opinion, however severe or extreme, is, I might almost say, to be welcomed. But there must be a point where restriction on individual freedom of expression is justified and required on the grounds of reason."

While the Supreme Court decision will probably be regarded as an important judgment in the matter of religious freedom, the fact that it came on a one-vote majority is disquieting. The split in the Court followed sectional lines. All three French-Canadian justices were dissenters.

—NORMAN BERNER

Radio Works for the Church

By WILLIAM DINWOODIE

New types of radio programs teaching Christian faith are being broadcast. They reach millions who never go to church

WEARING A CHARMING new dress, religious radio is stepping out into wider fields of opportunity. No longer satisfied to bring a simple church service into the home, it is taking advantage of the latest techniques of the broadcasting field to attract a steadily increasing audience.

Most spectacular of the new innovations is the telling of the Gospel story through the radio drama. Others that are attracting a great deal of interest include:

STORY HOURS that seek to relate the Bible's message to incidents in the everyday life of the child.

PANEL DISCUSSIONS that air the role of the church in meeting social and community problems. . . .

INTERVIEWS with family consultants that attempt to furnish a Christian solution to problems of the home.

How effective is this ministry? Is it proving helpful to the neighborhood church? What are its possibilities?

In an attempt to answer these questions, I began a nation-wide survey more than a year ago. My mission took me to the offices of the major broadcasting companies, to men and women pioneers in the religious radio field and to families in cities, towns, and villages.

I found they were in general agreement that the new programs, in modern dress, had increased interest in the Gospel story, broadened the influence of the church in the local community, and encouraged many people to join the church who had been indifferent before.

BECAUSE OF THESE outstanding results, it may be wondered how the new innovations came about. A large share of the credit should go, I believe, to far-sighted men and women across the country who have held that religious radio should keep in step with latest developments in the commercial field.

Some of these people worked through the Federal Council of the Churches of Christ in America, the International Council of Religious Education or one of the several denominational radio committees. They are now associated with the department of Broadcasting and Films in the new National Council.

Others contributed richly through their experiments on the local level. To mention all of these pioneering spirits would be almost impossible. But special credit should be given to the Rev. G. Merrill Lenox and Dr. Nellie Huger Ebersole of the Detroit Council of Churches . . . the Rev. Howard G. Wiley of the Minneapolis Church Federation . . . the Rev. Walter E. Daniels of the Cleveland Church Federation . . . the Rev. Clifton E. Moore of the Los Angeles Church Federation.

Each of these interdenominational leaders, working with committees of clergy and laymen, helped to develop worth while children's programs.

Mr. Dinwoodie is editor of church news for The Cleveland "News."

They also were highly successful in the following three fields:

Producing panel discussions that emphasized the position of the church in meeting community and social needs.

Introducing a family counseling service that gives the listener the impression of meeting with the minister in the quiet of his study.

Integrating interviews and spot announcements with notable local, state and national religious meetings.

YET THERE REMAINED one field that was virtually unexplored. That was the field of religious radio drama.

No one, apparently, visualized the impact that it would make on the nation's listening audience until Oct. 8, 1944, when the Jewish Theological Seminary sponsored a program, known as "Eternal Light," on the NBC network.

Offering a series of dramas, usually based on the life, literature, or history of Israel, the program proved a first-rate attraction from its inception and quickly gathered in many national radio awards.

Naturally, Protestants and Catholics wondered how they could prepare a comparable program that would meet the highest professional standards. Developments were slow until the Goodyear Tire and Rubber Co. launched the radio sensation of 1948 with its introduction of "The Greatest Story Ever Told" over the ABC network.

Warm and sympathetic in its dramatic presentation of Christ's life, it not only attracted millions of listeners; it also gave alert church leaders a new vision of the part radio could play in carrying the Christian message over the airways.

I HAD A NEW appreciation of what the program could mean to persons in isolated communities when I walked into a small village, deep in the mountains of southeastern Kentucky, one Sunday afternoon.

As I approached the scattering of log houses, they seem to be deserted. The only sign of life was a hound dog, lying asleep in the fast fading twilight.

I walked to the far end of the village and there I found where all the people had gone. Young and old were crowded inside the one general store. There was a small radio on the counter and voices coming over the air waves, related the story of the woman taken in adultery.

Presently, the Master's voice came over the air—"He that is without sin among you, let him first cast a stone at her"—and the quiet reminded me of the hush that precedes the pastoral prayer in most city churches.

After the crowd had gone, I asked the woman shopkeeper if the villagers always came to hear "The Greatest Story."

"Yes sir, they do," she said. "We've no churches around here, you know. The only time we see a preacher is when there's a burial. To most of our people the Bible story comes like a church service."

BECAUSE OF THE success of the program, it may be wondered why other sponsors haven't supported similar dramatizations. The reason is not hard to find. Network officials and many independent station owners shy away from the sponsored radio program. They prefer to give free time to such organizations as the National Council of Churches.

It was this realization that led to the formation of the Protestant Radio Commission, pooling the interests and talent of 19 leading denominations with a total membership of 25,000,000.

TO MANY PEOPLE who have been in close touch with religious radio, the organization of the Protestant Radio Commission was the most significant step for

STUDYING THE SCRIPT
Actors teach the Christian faith by radio

ward since the first church service broadcast 27 years ago.

National attention first came to the ommission when its broadcast, "Someone You Know," won a distinguished merit citation from the National Conference of Christians and Jews. But its full possibilities were first realized in the "One Great Hour of Sharing" in behalf of Protestant Overseas Relief.

EACH OF THE major networks authorized a national broadcast, pointing up the need, during the week before the collection in 100,000 Protestant and Orthodox churches. Supplementing these national broadcasts were 15-minute transcriptions that were aired over more than 1,000 A-1 stations across the country.

Let us look first at the network programs which were broadcast across the nation. Briefly, these centered in the following themes:

MUTUAL—Told the story of relief needs in Japan, typifying needs throughout Asia.

NATIONAL BROADCASTING CO.—Gave a glowing account of the help being given millions of displaced persons.

AMERICAN BROADCASTING CO.—Offered a documentary of world needs which Christians should be ready to meet.

COLUMBIA BROADCASTING SYSTEM—In a roundup story on the night before the collection, presented the challenge of "One Great Hour of Sharing."

THE TRANSCRIPTION PROGRAMS, broadcast from local stations, were grouped under the general heading "Operation Good Shepherd." These were broader in their coverage than the network shows and even more effective.

Apart from giving a general picture of overseas relief needs, the transcriptions

told of the plight of the "dead end kids" in Europe and urged continued support for the missionaries in China, India, Africa and Japan.

Estimates on the number of listeners of the "sharing" programs run as high as 25 million. Whatever the figure, few will question that it was the greatest radio operation ever attempted by any faith and the first with a tie-up with magazines and newspapers on a national scale.

EARLIER THE Protestant Commission had won wide commendation through its regular children's programs and through its transcriptions under the general heading: "The Radio Edition of the Bible."

This series, unlike "The Greatest Story Ever Told," is not concerned with stories about the Bible. Nor does it build stories around the sayings of Jesus. It presents the beauty and majesty of the Bible text itself and gives emphasis to its deep meaning for the people of today.

In keeping with the high purpose of the series, a distinguished cast of stage and radio artists gave freely of their time and talent to make it possible.

Erik Barnouw, president of the Radio Writers' Guild, arranged the text. Raymond Johnson, star of Broadway and many radio productions, was the chronicler. House Jameson, beloved of millions for his role in "The Aldrich Family," read the words of the Lord.

Raymond Massey played the part of Job; Charles Webster, David; Ann Seymour, Naomi; and Karl Swenson, Joseph. Incidental music and theme were played by Edward Vito, widely known composer and conductor of the NBC Symphony Orchestra.

BECAUSE OF THE SUCCESS of the Radio Commission and the promise it holds for the future as part of the new Department of Broadcasting and Films in the National Council of Churches, we pause for a moment to introduce the five men who are key figures in its organization.

The Rev. Paul C. Payne, a Presbyterian, was drafted as chairman from his previous post as chairman of the International Council of Religious Education.

A minister of the Congregational Christian Church, the Rev. Everett C. Parker, who has been a student of religious radio since the depression, is the director and a recognized leader in the field.

Albert R. Crews, a Methodist layman who has taught radio and directed radio programs for 15 years, has charge of production.

Another layman, Wesley B. Goodman, a Lutheran, who worked in the radio division of the Federal Council of Churches for 10 years, directs and helps in the production of 17 radio network programs and produces three television programs weekly.

The fifth member of the group, the Rev. Harold J. Quigley, has developed programs for Church World Service. He formerly was chairman of the radio committee of the Troy (N. Y.) Council of Churches.

A sixth name, that of the Rev. Clifton E. Moore of Los Angeles, recently was added to the list. He was named director of the West Coast Division of the Radio Commission after winning his spurs through writing and directing several radio programs that went out over the national networks.

These programs attracted wide attention because they featured film stars Jimmy Stewart, Virginia Mayo, Barbara Brittan and Dennis Morgan, Columnist Jimmy Fidler, Physicist Robert A. Millikan, Merchant J. C. Penny, and Writer Kirby Page.

BACK TO SCHOOL
Clergymen attend radio workshop

THE QUESTION naturally arises (no doubt you've asked it yourself) whether these newer programs, in modern dress, will supplant the original church service program.

Broadcasting officials and religious leaders say the answer is an emphatic "No." They appeared to agree that the hymn-sermon program may be likened to the main dish of the meal. The newer style programs, including the religious dramas, may be considered the dessert.

When the late Dr. S. Parkes Cadman delivered the first in a series of Sunday morning meditations in a small New York studio in 1923, he set a pattern that has proved highly effective in the years since.

This program was taken over by the National Broadcasting Co. when it was incorporated in 1926 and it has increased steadily in popularity since then. Known as "The Radio Pulpit," it has had Dr. Ralph W. Sockman as its "voice" since the death of Dr. Cadman 15 years ago.

Even more phenomenal was the development of another program of the same general type known as "The Lutheran Hour." Dr. Walter A. Maier of Concordia Seminary, St. Louis, gave the first broadcast from a single station 18 years ago. At his sudden death last December, the Hour was heard over 1,150 stations in 50 countries and territories.

ANOTHER TYPE PROGRAM with enduring quality is the "Religion in the News" broadcast. Dr. Walter W. Van Kirk of the Federal Council of Churches gave his first news summary over the NBC network on Nov. 25, 1933, and he continued as commentator until late last year. Since then Dr. Ronald Bridges, president of the Pacific School of Religion, has reported the news and his listening audience is estimated in the millions.

Popularity of these programs, pioneered in the early days of radio, indicate that they are here to stay. The value of the newer programs, including the religious drama, lies in their ability to attract an ever widening circle of listeners, many of whom are taking a keen interest in the message of the church for the first time.

THE CHURCH DOESN'T FORGET THESE CHILDREN

HAPPY HOLIDAY

By T. J. KLEINHANS

Refugee children in Italy got a life-saving period of healthy outdoor life which was financed by Lutheran World Action

ALTHOUGH THE azure waters of Lake Maggiore and the ice-cream mountains behind them draw visitors from every country on the globe, Italian townsfolk at Cerro were still startled one day last autumn when they noticed a score of children on their piazza who were obviously Chinese. Rubbing their eyes as if they were dreaming, the cobbler and the butcher rushed out of their neighboring shops to get a better look. And they both decided they were not dreaming.

"But where do they come from?" asked the cobbler of the butcher. "Mama mia!" the butcher exclaimed. "The schoolmaster told me there was to be a camp for little refugees out on the lake, but I didn't think they would be here from Korea already."

What the Italian tradesmen thought about the children was not quite the whole truth, and yet it indicated rather well the sense of achievement and excitement which affected everyone who had anything to do with the two summer camps in Italy sponsored by the Lutheran World Federation Service to Refugees.

ACTUALLY, THE CHILDREN who looked Chinese were far from being Koreans. Most of them were really half-Chinese, the children of Chinese merchants who were active in Prague before the war and had married Lutheran wives there. When Czechoslovakia finally fell to the Communist putsch, the hybrid families evac-

Mr. Kleinhans, a graduate of Concordia Seminary last year, is a writer on the staff of the Lutheran World Federation Service to Refugees.

THEY GAINED WEIGHT PHYSICALLY AND SPIRITUALLY

uated to Capua, thanks largely to the intervention of the International Refugee Organization, where they are now living in camp.

But there were a good many other children, either refugees or natives besides those with the straight black hair and the narrowed eyes and the yellow complexions. These came either from the IRO refugee camps at Aversa, Capua, Mercatello, Villa Alba, and Pagani or from the ranks of underprivileged children. For the most part they were children who had never before had the chance to get off in the mountains for a month, playing and learning and eating as they had never done in their lives.

Altogether, there were 69 campers, 45 of them during July and 24 during September. Almost all of them were undernourished and underprivileged. A month in the open air, plus a full quota of exercise and good food, put more than three kilograms (that's nearly seven pounds) on each little body.

WHAT WAS PARTICULARLY novel about the camp, especially about the group which came during September and was predominantly refugee, was the stress on school. Most children go to a summer camp to escape from blackboards and chalk, but many of these boys and girls have never seen the inside of a classroom, even though they are 10 or 12 years old.

As refugees, they are not permitted to attend Italian schools, and since they are of so many different languages and are so widely separated, any sort of a temporary school is out of the question. So the camp leaders organized special classes for them in reading, writing, arithmetic, and particularly religion.

Reading, writing and arithmetic were really only a handmaid to religion, since the study of Bible history, discussion, and memorization from the catechism, and singing of church hymns got the greatest share of time. Prayers at table, at bedtime, and at devotions also brought the young hearts closer to their Lord.

Camp life featured many an important aspect besides the outward improvement in health and the inward growth of spiritual life. In the camps their families are often crowded six or eight to a

room. Many of the children have never had the chance to run and play freely. They are always getting under the feet of grown-ups. Many of them, too, never had a chance to meet new friends, to begin to shape their personalities, and to learn to give and take like any other child.

Other activities at the camp were probably even more intriguing, especially from a child's point of view. Swimming parties at the lake, hikes through the mountains, community games in the meadow before the dormitory, singing at night around a campfire, a motorboat ride on the lake—all these gave every child a lasting impression that will stay with him for life.

IRO TOOK SPECIAL recognition of the camp by offering free transportation and other services, realizing that a child who becomes tuberculous or rickety can often hold back a whole family from resettlement and that any effort to keep a child healthy benefits the whole refugee program.

Director of the camp was youthful Pastor Zoltan Antony—a native of Slovakia, now an Austrian citizen—who has been preaching, visiting, and administering the sacraments to all Lutherans in the Naples area, both refugees and non-refugees. Youth work is his special interest. Before coming to Italy, he inaugurated an LWF program in Austria which last year welcomed 1,500 children to summer camps at an average cost of eight cents per child per day.

In the fall of 1951, Pastor Antony hopes to visit America for six months or more while he studies at first-hand the youth program of the Lutheran churches there. Afterward he will apply some of that experience in his pastoral work in Italy or Austria.

Assisting him were two social workers, one a Swiss and the other a German. Both of them had their hands full as foster mothers to so large a family, especially since some of the youngsters, excited by their first look at a real forest, became as frisky and playful as fawns. Two refugee mothers also stayed at the camp, devoting most of their time to the cook stoves but pitching in elsewhere when needed.

All in all, the camp admirably succeeded in the goals which it had set for itself—spiritual development, physical health, and mental growth. And as one of the jubilant social workers phrased it, "The work we did was all the more satisfying because we knew how much misery these youngsters have already suffered."

THE COMMUNISTS already have realized that they cannot exterminate Christianity in Russia. It has existed there for a thousand years; and all Russian culture and history are so closely connected with Christianity that they cannot be taught to children and assimilated by adults without a knowledge and understanding of what Christianity is. In a great multitude of Russian novelists, artists, musicians, historians, and scholars the past Christ has his own missionaries who cannot be silenced. They preach indeed exceedingly well, and even today the clergy hardly have the time and strength to prepare for final admission the enthusiastic converts to the church.

—SERGE BOLSHAKOFF in *Russian Nonconformity* (Westminster)

Converting a Witch Doctor

The missionary's medicine is an improvement

By LOWELL C. YUND

ONE DAY I VISITED the town of Wozi which is half a day's walk from the mission hospital, deep in the interior of Liberia. The thing which thrilled me most was the long conversation I had with the town's head witch doctor, or "*zo*," through an interpreter.

Malakpala, the *zo*, is the most important man in his town and I found him to be affable, self-confident, rugged, and happy. He is wealthy, owning four wives and three houses, and is respected and well liked, which is somewhat unusual for a *zo*. He came to pay his respects to me and to thank me for coming and clasped his hands saying that we two were one in a professional way. He was quick to say that he had sent two of his wives to our hospital, as if to prove his co-operation.

WHEN I REALIZED I had his confidence, I began to ask him questions, hoping that I would not offend or step on dangerous ground. On being asked whose medicine he thought was the better, Malakpala quickly answered that he thought my methods were better.

I asked him whether his medicine ever changed, and he said that his was the same as his father's who was also a *zo*. I then told him that my medicine was always changing as new treatments were found, but he was not visibly impressed. He admitted that he often gave his patients native medicine before sending them to our hospital, and explained that it was to drive away the evil spirits causing the sickness.

I asked him whether or not he ever saw the things which caused the sickness and he answered that he did not. Very few diseases are attributed to natural causes by the natives.

I told him that I had been sent by God to help his people and that I was a follower of Jesus. I told him that my medicine does not work unless it is put inside the body where it can fight the disease. This is in contrast to native medicine which is mostly magical, although they do have some agents with therapeutic effects. I told him that if people wait too long to come to the hospital, it might be too late to help them, and he agreed to send his people in good time.

The climax of the interview was my invitation to Malakpala to visit our hospital, to see through a glass called a microscope the things which cause disease, and also to watch an operation on one of his people. He promised to come.

Although he did not say it, I knew that this witch doctor realized he could never attain the healing power of surgery. For that reason he was keenly interested in seeing how these things could be done, and without pain to the patient.

I was deeply stirred by this unusual and extremely unconventional meeting. I am convinced that one of the best ways to reach the native people with preventive medicine is to cultivate the friendship of the *zoes* and by teaching them first, to approach the people through one of their own authorities.

Malakpala is now learning to read his own language. Think how wonderful it will be when he can read the Christian message for himself in his own language.

Dr. Yund is a United Lutheran medical missionary in the Liberia field, Africa.

Communists Enlist the Church

By J. IGOR BELLA

Lutherans behind the Iron Curtain are pressured into making their church an instrument to aid police state government

THE FINAL AIM of communism is to eliminate the church. It would be most highly desirable for the communist states not to have any church at all. However, since the church is here and cannot be liquidated easily—as the 20-year try in Russia showed—it must be reduced to an insignificant organization without influence on daily life. And not only that. The state also expects the church to support the program and the policies of the communist regime.

This is the church's primary duty and reason for existence. It is permitted to exist only in as far as it helps the building of the new communist society. This is definitely the key to the interpretation of church policies of the communist states.

COMMUNISM is endeavoring to achieve this by two methods: bribery and terror. The economic system of the communist state makes both methods workable.

The state controls all wealth and all employment. To bribe the church, the state raises its contributions to the church, gives higher salaries to the pastors, builds new places of worship. For this the state expects the church to support communist policies. If the church refuses, the terror sets in.

Since there is no private employment, you either work for the state or you starve. Either you do the bidding of the state or you are superfluous to society and are liquidated. Where the communist state feels strong enough to dominate a self-governing church, it follows the policy of the complete separation of church and state, as is the case in Soviet Russia. Where the state feels that it would not be able to dominate a self-governing church, it follows the policy of the complete union of church and state, since this means complete and not only partial economic dependence on the state, as the case is in Czechoslovakia.

In both situations the state finds and plants men in the church who are willing to advocate the subservience of the church to the state. This domination of the official voice of the church by the state is now complete beyond the Iron Curtain.

WHEN WE READ the official resolutions of the churches there, we find that they are all anxious to express their servility to the state, to say how much the new church laws have benefited the church, and how thankful they are: "We do not see any reason for distrust towards the People's Democratic Republic which helps the work of the Church in such a high degree."

The churches also emphasize the things the state wants them to emphasize. Two examples will suffice: One of the immediate programs of the East European satellites is to eliminate private ownership of land, liquidate the Kulacks or rich peasants and institute the Kolkhozes. And

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we find the echo of this policy in church resolutions.

Let me quote for example from the resolution of the Lutheran pastors in Slovakia gathered in Komarno, Sept. 27-28, "We are evaluating the results of the pioneer work of the Lutheran clergy in the social rebirth of the village by founding and leading Farmers' Co-operatives. With this we also fulfill the five-year plan of Premier Gottwald, that the farmers should produce more, better quality, and cheaper, in the interest of the raising of the standard of living of all the citizens. With this work we are helping the activity of the reborn National Front."

Another "project" of the Soviet leaders is to shout "peace, peace." Intelligent people beyond the Iron Curtain know, and I was told this many times, that this peace propaganda is a *"politicum,"* a method to lull the Western nations into false security. And today we see resolution after resolution in the spirit of the resolution of Stockholm.

Again a quotation from the same resolution in Komarno: "In the consciousness of the peace task of the church, we acclaim with joy the results of the meeting of the representatives of all Christian churches in Czechoslovakia and guests from abroad in Luhacovice, manifesting for world peace. And since from that time the voice for peace expressed by the Stockholm resolution is disrupted by war madness in the Far East, we again raise our voices for peace on behalf of the support of the effort of the delegations of the Union of Soviet Socialist Republics and of the People's Democracies for the preservation of peace" . . .

IT IS INTERESTING to know that sometimes even the meaning of great historical events of the Christian church is interpreted from the point of view of these two Soviet slogans, the raising of the standard of living and the proclamation of peace. Let me quote from a Reformation article:

"The memory of Oct. 31, 1517, never fell into a more disrupted age than today. The working people are creating a new life, a new age and a socialist society is being formed and established. Capitalism and bourgeois nationalism finished their roles since they divided people into exploiters and exploited, and did not divide the worldly goods justly for all.

"They don't count any more and the new laws are eliminating all that is left of them. A condition necessary for the rebuilding of the new man and the new world is definitely the peace of the world. Only now we are witnesses of the fact how difficult it is to fight for world peace. In all peace-loving nations there are formed units of the defenders of the peace . . .

"It is in such conditions that we are evaluating and remembering the great work of the reformer. The knocks of the hammer of the courageous reformer, Martin Luther, when he nailed the 95 theses on the door of the church in Wittenberg, were knocks on the conscience of the whole world. It is a fact that it was shaken, but the reactionary powers did not permit that it should shake off everything which hindered man from inside and outside.

"The spiritual and the physical differences in the fields of human life, instead of being lost and man coming closer to man, spread and grew with the unproductive chaff of long destructions, persecutions and wars where man was drowned in his own blood."

In short, the purpose of the Reformation is to create individuals who will help to build the communist People's Democratic Republics of the Soviet satellites. Here is a new twist to the Reformation.

God's Kingdom is On the Way

By RAYMOND T. STAMM

"Thy Kingdom Come," we pray in the Lord's Prayer. We ought to get clear in our minds what sort of kingdom to expect

Is THE CHURCH God's powerhouse to transform the kingdoms of this world into the kingdom of Christ? Or is it a cyclone cellar where individuals sit and wait for him to put an end to history? Our answers determine the wingspread and cruising range of our faith when we pray, "Thy kingdom come."

Sound conclusions for Christian faith and action call for deeper study of the constitution, geography, calendar, and technique of the kingdom of God. Incentive to build depends on our conception of the plan, the location, the schedule, and the method. What, when, where, and how is this kingdom for which Jesus tells us to pray?

SINCE GOD is love, his kingdom is love. "Hear, O Israel: the Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." That is the first article in its constitution. And the second is this: "Thou shalt love thy neighbor as thyself."

There are no amendments. Paul is even more concise: "The kingdom of God is righteousness and peace and joy in the Holy Spirit." And the Holy Spirit, incarnate in the church of Christ, is the builder of this kingdom, on earth as in heaven.

This means that the constitution of the kingdom is not a code which we must obey to buy a ticket to heaven, but a new way of living after God has granted us citizenship free of charge. Love cannot be legislated. The Sermon on the Mount is not a new law from a new Sinai but the description of a way of life in which the family rather than the court is the pattern.

The Gospels tell us about our King and the kind of citizens we become as we pray this petition by living it. They teach us that God's kingdom is God's love in our hearts and lives, inviting and enabling us to work with him and with one another to create an ideal social order on earth. It is both a gift of salvation to the individual for the life to come and a task to transform the economics, politics, and culture of this world here and now.

By word and deed Jesus reveals what this kingdom is like. God is king. He is sovereign over all the earth at all times, and all things are possible with him. Caesar is not God, and Herod the puppet is only a fox. One may behead John the Baptist, the other may crucify the Christ. But, through this creative suffering of those who spend their lives doing good, God is moving "in a mysterious way, His wonders to perform."

He opens two gates, one to his kingdom, which is "narrow" but leads to life; the other to man's lust for power, which is "broad" but leads to destruction. Then he says, "Choose." And choose we must, for without this dangerous gift of freedom

This is the third of ten articles which Dr. Stamm has written regarding the Lord's Prayer. The others will follow in consecutive issues of "The Lutheran."

to build or to destroy we should be not his citizens but his puppets.

LIFE'S SERVICE STATIONS offer many maps to travelers on the highway of Eternity. Three of them are as dangerous as Gerhard Mercator's 16th-century projection would be in an age of jet flying. They are drawn by the atheistic materialist, the religious imperialist, and by Little Faith, the social pessimist. The business of the kingdom builder is to supplant them with a map that is up to date.

On the atheist's map it says, "There is no God, and all the kingdoms of this world are going to be mine." But this projected utopia is earthbound. When its citizen-slaves die, that—says its own propaganda machine—is the end of them—and of the atheist. This godless state is Antichrist's subversion of the kingdom of God. The atheist's map is a throwback to the animal kingdom. It was already out of date when the Pharaohs built their pyramids in protest against death.

The religious imperialist says, "All the kingdoms of this world belong to God, but he has appointed *me* to rule them." He puts himself, his nation, and his denomination right in the center of his map as "the Chosen People."

If other nations submit peaceably, well and good. If not, he as God's viceroy will break the teeth of sinners and rule them with a rod of iron—and sing a "Te Deum" while he is doing it. Thus he corrupts himself and his idea of God with the spirit and method of the very sinners he has set out to reform.

LITTLE FAITH points to these depravities of history and says, "The kingdoms of this world are going to the Devil, and I must escape from them." His map is drawn to the scale of his own individual heart. He puts the kingdom of heaven beyond the sky. On earth he is a displaced person living in the foul concentration camp of a dying civilization, in the slum section of the universe, where the tenants break all the Ten Commandments and the housekeeping is materialistic, secular, and utterly frowzy, with a supernatural Arsonist lurking in the apartment of even the best of men.

Little Faith therefore declines to issue an insurance policy to the builders of "the social gospel." He insists that all we can do is to build fire escapes and roads to the airport to take off for the Celestial City.

The Christian optimist replies: "The kingdoms of this world are not yet the kingdom of God, but Christ has called me to help him fill up the measure of his sufferings to transform them" (Col. 1: 24). This makes his map-making a strenuous business. As a surveyor, he uses not only new methods and new understanding of old truth but searches for new truth (Matthew 13:52).

He profits by the explorations of his ancestors, but he is not satisfied with the old maps that filled in the unexplored areas with dragons and other mythical creatures that were supposed, on the authority of Dr. Strabo and Dr. Pliny, to inhabit the demonic Unknown. The Christian optimist is committed to the proposition that around every circle a larger one can be drawn. In surveying the Unknown, he is guided by the Spirit of Jesus who gives him a concurrent revelation wherever new occasions teach new duties (John 14:26). In tune with the rhythmic parallelism of Matthew's Greek, he prays it thus: "Thy kingdom come, on earth as it is in heaven."

LIKEWISE THE CALENDAR of the kingdom needs to be kept in line with God's building schedule. But this cannot be done by tinkering with the hands of the

apocalyptic clock. Mortals with 80 years to do the work of a thousand get impatient with God for taking a million years to do what they think one miraculous word could accomplish in a millionth of a second.

Especially in times of social upheaval and its deep personal suffering, when the Four Horsemen come riding us down, the apocalyptical calendar is in great demand. "Thy kingdom come" degenerates into a petulant prayer for D-Day, when "the earth and the works that are therein shall be burned up," or into a morbid longing to be taken to heaven before one's work on earth is done.

But prediction is not practicable. We cannot know that it will come true until after the thing has happened. Since God did not choose to make men puppets, his kingdom can come only as fast as men are willing to receive it and to live its life.

Jesus refused to give a super-miraculous sign from heaven to convince men against their will (Mark 8:11-13). He said that he did not know the day nor the hour of its consummation; nor did the angels. God had set the time "within his own authority" (Acts 1:7). Whether the windup of human history will occur at noon or at midnight, Jan. 1, 2000, or Dec. 31, 20000, or July 4 in the year two million, no calculator can tell. Our concern is to watch and to witness for Jesus with such urgency as that which led him to declare that some people in his own generation would live to see the kingdom of God come "with power" (Mark 9:1).

HERE THE QUESTION of *when* merges with *how*. God's kingdom comes no sooner than men can be persuaded to love him, hallow his name, and do his will. On Ascension day, Jesus gave his disciples not a calendar but a task and a promise of power. He leaves it to us to determine the building schedule.

Paul believed that the time depended on the speed with which he could preach Christ crucified to all the world. And John looked forward to an indefinite period in which the branches of the Vine are to bear "much fruit" to glorify their Father in a hostile world. As God's surveyors, we need to extend our conception of this task to include both the salvation of the individual and the building of his kingdom as a society within history, "on earth as it is in heaven."

GOOD NAME

WHILE MAKING a religious census in the Blue Ridge Mountains of North Carolina, I had to walk several miles up a steep trail to reach a humble home nestled in a valley between beautiful mountains. Finding a very devoted and kind family, I began with questions concerning the children.

The census showed two sons whose names were "John Wesley —" and "Benjamin Franklin —." I asked the reason for these names of great men. The mother graciously explained:

"Well, we ain't got nothin' to leave them, so we thought we could give them good names."

—HOKE H. RITCHIE

CONVERSATION WITH A COLLIE

-On Uncle Ben's Christmas Card

NOW THAT CHRISTMAS is over, Rex, we can put away the tree lights, toss out the Christmas cards, take a deep breath and settle down to reality again. That's what Uncle Ben would say, wouldn't he? I can just hear him: "It's been a fine holiday, a fine holiday. Yes sir, the finest Christmas since I was a boy. And now let's get rid of this tinsel and junk and settle down to reality again."

I suppose even you noticed, Rex, something rather strange about the atmosphere these past weeks, didn't you? Not that we were breathing air of pure sweetness and light. Far from it. There was still plenty of "We've got to give Aunt Emma a $10 gift because she'll give us one." And the children are getting a pretty thorough indoctrination in the idea of "what am I gonna get?"—"I want to give . . ." rates a poor second.

But still and all, you must have noticed there was something different—an almost apologetic feeling that, if we aren't men of good will, at least we ought to be. A recognition, though dim, that beneath the tinsel and the glitter there was *something important.* We couldn't quite put our fingers on it, but it was connected with an angelic choir singing "Glory to God in the highest." And we knew the world would be infinitely poorer without it.

ALMOST EVERYBODY likes that "feeling" at Christmastime—even Uncle Ben, even though he doesn't think it's "reality." I guess he thinks of it as something that doesn't have much to do with the cold, hard facts of life. It seems, Rex, that facts must always be cold and hard. I'm not just sure why. And if they tend toward the sordid side, that makes them all the more "real."

You know how Uncle Ben is about a sunset, for instance. To Uncle Ben, a sunset is simply the fact that it's about time to close up the shop, or turn on the lights. But let somebody start talking about the bad streets in town and where in the world is all the taxpayers' money going, and Uncle Sam becomes voluble! Now you're talking about cold, hard facts. The bad streets and the crooked city officials—they're *real.* None of this drive about sunsets for Uncle Ben.

Remember once, last summer, Rex, I said to Uncle Ben that the sunsets were here a long time before our city officials, and would probably be here long after they and the bad streets had returned to dust, and didn't that have something to do with a thing being "real" and a "hard fact." Uncle Ben muttered something about sentimental hogwash and buttered himself another roll. The roll wasn't cold and hard, but it was "real."

But even Uncle Ben enjoys feeling sentimental at Christmastime. He sent us a card this year with cute little angels and candy canes and a big-eyed fawn and the Baby Jesus resting on a cloud or something. But now that Christmas is over, Uncle Ben will settle down to "reality" again.

No, I CAN'T SEE, Rex, why something sordid or cruel is more "real" than something kind and good. But if Uncle Ben thinks it is, then in all fairness to himself, he ought to look at Christmas in his favorite "harsh light of reality." If he did, maybe his cute little angels would vanish into the world of childhood where they can be understood, and something more adult take their place.

Maybe Uncle Ben doesn't remember, Rex, that the housing shortage in Bethlehem was caused by the much-hated registration ordered for the Jews by a detested foreign conqueror. Maybe Uncle Ben has never thought about the fact that the barn was cold and drafty and probably not spotlessly clean.

Maybe he doesn't realize how hard it must have been for Mary to have her first baby in a strange city, far from friends, with only her husband to help her through that trying time. Maybe Uncle Ben has never thought about the nasty gossip that probably was bandied around about this Mary who was always supposed to be such a virtuous woman, and now look at her—disgraceful!

Maybe Uncle Ben has never thought about the fact that when God came to the earth, the only people who came to worship were a few farmhands and some astrologers. Maybe Uncle Ben has never felt pity for the family that had to become refugees so soon after their child's birth, in fear for their lives because of a cruel dictator.

IF IT'S SORDIDNESS that Uncle Ben thinks is real, then he ought not to dismiss Christmas as sentimentalism, but accept it as about the realest thing that ever happened on this earth. But Uncle Ben wouldn't dare to look at Christmas that way. Because if he did, he couldn't consign it to a fairy-tale world for children. He'd have to accept its meaning for the rest of the year. He would have to realize that the angels' song was "real" too, and that God was being glorified right there in the middle of that sordid world.

He'd have to understand that God stayed in that real world as a real God-Man. He would see that to worship that Holy Infant, he would have to get rid of his smart-alecky, know-it-all attitude and kneel in awe and wonder at the Mystery, and even in fear, and certainly in adoration. And kneeling there, he would know that the God-Man would make a real, eternal difference in the real world of cold, hard facts.

Come to think of it, Rex, I guess Uncle Ben wouldn't need to kneel there alone. I'd better do a little kneeling myself.

WHAT WAS the secret of Francis and Wesley? Did they start out, deliberately and of set purpose, to reform society? Were they social agitators wearing the robe of religion? Not so! Radicalism means rootedness, and these clear-seeing souls saw through all thin theories to the root of our human ills, and applied to the human heart the one pure energy which alone can redeem man from lust to purity, from animalism to spirituality, from feud to friendship—the love of God in the soul of man, cleansing his sin and sanctifying his social fellowships. What was their secret? Only this—that they taught the love of God, and lived it, and their social service followed as fruit follows flowers.

JOSEPH FORT NEWTON in *Life Victorious*

On January 14 in all our churches the first nine verses of Matthew 17 will be read as the "Gospel for the Day." This introduction to these verses will help you prepare for attentive listening to the reading of this lesson in church next Sunday

The Gospel for Jan. 14, the Festival of the Transfiguration, is written in Matthew 17:1-9

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

THE GOSPEL LESSON for this Sunday is the story of Jesus' transfiguration (change of appearance). This is one of the stories of his life that remains a mystery. It is not possible for any human to understand it fully. Even if we had been there, we probably would not have known exactly what took place.

Since this is the case, it is absurd to try to give a complete explanation. A man is not very consistent when he says, "This is a mystery. Now let me explain it!" All attempts to understand mysteries must be only attempts.

IF YOU COMPARE the three Gospel accounts of this story (Mark 9:2-8 . . . Matthew 17:1-8 . . . Luke 9:28-36) you discover that the stories differ slightly from one another. Note especially the words spoken by the voice out of the cloud. A similar disagreement is recorded by the Evangelists concerning the voice of God at Jesus' baptism.

These differences do not destroy the value of the story. They increase it. These differences show that the stories are from life and not from imagination. Ask some friends exactly what they heard a commentator say on the radio. You will see quite clearly that people will disagree on the details of almost anything. If these were cunningly devised legends they would have agreed on the details.

The differences also show that we are dealing with an experience so unusual and so personal that each witness to the event may have seen it differently in his own soul.

THERE ARE SOME who believe that only Peter saw the vision, but that he assumed the others had seen it too. When he told Mark about it, he therefore included them. (Mark's Gospel is probably based chiefly on information given by Peter.) I doubt this. Surely the three men would have discovered any major variance in their experiences as soon as they talked it over among themselves.

Whatever else we may wonder about it, the fact is, it happened. Jesus appeared transfigured. From then on the disciples saw Jesus in *a new light*. To realize the significance of this, we must go back six or eight days before this event took place.

The authors agree that before the Transfiguration Jesus took his disciples apart from the crowds and asked whom they believed him to be. (Look at Mark 8:27-33.) Peter answered that Jesus was the Christ, the Son of God. Jesus admitted this to be the truth. Then he began to tell them about his coming suffering and death.

These teachings, coming on top of Peter's statement about their Lord, confused the disciples. Peter was so upset that he took it upon himself to rebuke Jesus for even thinking in terms of personal suffering. To the Jewish faith the idea of a suffering Messiah was hardly believable. And the idea of a dying Messiah was not at all believable. To the Jews—and the disciples were Jews—the Christ would reign in glory. He would destroy their enemies, not be destroyed!

For Jesus to acknowledge that he is the Christ, and then to tell them he must suffer and die, didn't make sense. Perhaps Peter, James, and John were the most bewildered. Was Jesus, or was he not, the Christ?

Jesus takes them onto a mountain, possibly Mt. Hermon. Here they see a vision. (In Matthew's account Jesus calls it a vision—Matthew 17:9.) Jesus appears changed. He is radiant. Even his clothing appears glistening white. Here is glory such as the disciples had never seen before. Then appear two figures speaking with Jesus. Moses! Elijah! Moses is representing the Law. Elijah is representing the Prophets. Both the Law and the Prophets attest that Jesus is the Christ! What further proof could any follower need?

Whether they need it or not, the ultimate proof comes. A bright cloud casts its shadow over them. The luminous cloud is an age-old symbol to the children of Israel. It is the symbol of God's presence. A cloud led their fathers through the wilderness long years before. The cloud hovered over Moses as he received the tables of the Law. It entered the temple at Jerusalem during the dedication ceremonies under Solomon. Ezekiel saw it in his vision of the future temple. Now the bright cloud hovers over the awed disciples. God himself is present. The voice of God speaks, "This is my beloved Son. Hear ye him."

Can there now remain any doubt about who Jesus is? Not to those disciples who witnessed this vision. Jesus is the Christ!

During the vision Peter suggests that they build three booths. (Our Jewish friends still build such booths during the feast of the Tabernacles.) The booth was a reminder to the Jews of the wilderness life (Leviticus 23:39-43). Moses and Elijah had both lived a long while in the wilderness. Peter's mind may have associated the building of booths with the presence of these two men. Perhaps they would stay longer if he built them a place to stay.

But when the voice of God is silent and the disciples look about them, they see no one but Jesus. The vision is ended.

Jesus tells them to keep this experience to themselves until after his resurrection. His reason for this he keeps to himself. As always there are guesses as to what his reason was. After all, if God told us everything, we would know too much for our own good.

Just what is a vision? Perhaps a vision is an interpretation of normal events by a previously confused and now inspired soul. What is a vision? Until I've had one I can't tell you. Until you've had one you couldn't understand me if I did. When you've had one you won't need an explanation.

We needn't worry if we are not chosen to see a vision as Peter, James, and John were. We do not need a vision to prove to us that Jesus is our Lord. We have the Resurrection to assure us. These three disciples had not yet lived through Easter Day.

Personal Problem Clinic

Hopeless?

QUESTION: I have a 35-year-old friend who is in a terrible predicament. Through drinking and a wild life he drove his wife to divorce him. She has been given the children and almost everything they had jointly. He has continued to drink, drift from one little job to another, and has lost all sense of direction in life.

The A.A.'s had started to work on him, and he was in a hospital undergoing a five-day sobering-up treatment, when he skipped, took a room in a cheap hotel, and started on another "bender." He asked the hotel clerk to phone me. I went to see him and found him ready to shoot himself. I persuaded him to desist. He asserts that a gloomy motion picture and an idle weekend started him off. He continues to drink. What can be done?

REPLY: Hopeless as the situation may appear, it need not be so. Surrounded by the chaos he has created for himself, disconnected from family ties, life appears meaningless. Religious and moral appeals will not influence him now—they will have to come a little later. His immediate need is some goal—not too distant or complicated—and the support of some human companionship.

Perhaps you, the A.A.'s, or someone else can in repeated interviews find in this man a slight interest in something which may be kindled into a flame, and bring him to a desire to strive for it. Whatever the idea or interest, it must be emotionalized—he must desire it.

In addition to a worthy goal your friend needs: 1) a personal desire to attain the goal, 2) companions who will help him stand up until he is able to do so himself (the A.A.'s or others), 3) an immediate start toward the goal and continuous activity in that direction (idleness is deadly), 4) worship experience as soon as he will enter into it willingly, 5) some pleasant social occasions as soon as he is ready for them, and 6) a vision of restored family life and a new start in life, as soon as he has made some progress.

Life membership

QUESTION: What are the requirements on which life memberships are based? There is an elderly person in our congregation who has been a member of a church society for several decades. He has never been honored with a life membership or acknowledged in any way. He has seen others so honored who have belonged to the same society.

Understand that there is no jealousy behind this—just a faint wondering. This individual's finances are such that he could memorialize himself if he wished to, but he feels, and rightly so, that it should come from the society if they honor him.

REPLY: First, let us clear up terms. Life membership in the Women's Missionary Society of the United Lutheran Church is for living persons, whereas memorial membership is for those who have departed this life. No one is memorialized while living.

A life membership is established by the payment of $10 by a society, an individual who desires life membership, or by some other person who wishes to honor some other person by making him or her a life member. Upon death a life member may be transferred to memorial membership by payment of an additional $15. Persons who have not been life members may be memorialized at death by payment of $25.

Societies generally honor with life membership persons who have done something more than ordinary in missions or other Christian service. Individuals may select whom they will—assuming their general worthiness. Anyone who desires life membership may obtain it by payment of $10 on his own initiative. Children, as well as adults, are eligible for life membership.

—EARL S. RUDISILL

Scriptures and Medicine

The Physician Examines the Bible. By C. Raimer Smith. Philosophical Library. 394 pages. $4.25.

Dr. Smith set himself the task of applying modern medical techniques to the examination of the Bible. This phase of the author's undertaking occupies about half of the book, and for many readers will have considerable interest.

The Hebrews had no system of medicine comparable to systems of other ancient civilizations. Old Testament medical references are largely limited to the hygienic rules in the Books of the Law. Many medical references arise from figures of speech which Dr. Smith interprets too literally. His efforts in this section are obviously the result of years of study, and his intimate acquaintance with all things Biblical is in itself commendable.

The second portion of the book correlates the author's religious views with modern scientific theories of man and the universe. It may be a bit difficult for readers with no scientific background. But most people with a smattering of philosophy will be able to follow the reasoning. While similar viewpoints have been previously expressed, Dr. Smith succeeds very well in interpreting the Bible in terms of evolutionary concepts. He does not fall into the common modern error of attempting to explain matters of faith on a scientific basis.

Rather, faith and reason are permitted to meet on a common ground. "God has revealed himself in the words of Scripture and the works of nature." The conclusion is that the Bible is a timeless revelation of God which is in no way contradicted by natural science but which may be interpreted according to modern concepts.

The book will be helpful for individuals who have difficulty in reconciling the objective evidence of science with traditional Biblical concepts.

The physician's examination of the Bible finds it in perfect condition for the needs of modern man. J. W. SAVACOOL, M.D.
Philadelphia

Books Not in the Bible

The Apostolic Fathers—An American Translation. By Edgar J. Goodspeed. Harper & Brothers. 321 pages. $3.75.

It is always an interesting question why only 27 books were selected to comprise the New Testament while others of almost like antiquity and not dissimilar authorship were excluded. This is a question that no informed cleric or layman can long avoid or ignore. It becomes even more acute when one considers that at times some of these writings included in the volume under review have apparently been placed within the canon of the sacred Scriptures. The inclusion of them in some New Testament manuscripts is evidence of that fact.

This is not the place to offer possible answers for these questions which ought to demand our attention. A careful study, however, of these writings first designated in the latter part of the 17th century as *Apostolic Fathers* throws much light upon the subject. Laymen, particularly, ought to find this new translation of considerable interest. While this English translation is not the only one ever published, it is the newest, the most extensive. Clear, concise introductions to each writing add considerable interest and information for the average reader. They will doubtless be sufficiently exhaustive for an understanding of the work. BENJAMIN LOTZ
Selinsgrove, Pa.

Advice for Parents

Living With Teeners. By Grace Sloan Overton. Broadman Press. 85 pages. $1.25.

This book was written specifically for parents of teen-age children to help them understand their children and guide them through these decisive years. In the author's own words, these pages are written "That good parents may the better learn their own

skills in living with their teeners, the children God has given them. That they may see their teeners' viewpoint before they speak the possible too harsh words. That they may learn how their own teeners show those first signs of tension. That they may learn how to avoid all possible strain between themselves and those they love more than their own lives."

Mrs. Overton, herself a mother and grandmother, and author of eight books in the field of youth and family relations, is eminently qualified to discuss this subject. Written in simple, straightforward language, parents as well as workers with teeners will find this a most practical and helpful volume.

Dover, Ohio CARL A. DRISCOLL

Personal Talks

Start Where You Are. By Arnold H. Lowe. Harper. 179 pages. $2.

This book consists of 23 direct, personal talks aimed deliberately at mid-twentieth-century folk. They hit the target. To those who heard them originally in Westminster Presbyterian Church, Minneapolis, where Dr. Lowe is minister, they must have provided good listening. They offer equally good reading. They convey helpful counsel distilled from the rich and varied experience of a pastor whose choice of incidents and words indicates that he knows people. Less formal in style than many sermons, each of the talks speaks the language of laymen who feel the need of firm anchor for their faith and life in these confused days.

Pastors too will find the book useful, principally in quickening the imagination and in starting the process of thought toward fruitful ways as an aid to preaching. Dr. Lowe deals wholeheartedly with live issues pertinent to our time and he does it in a manner that brings them into lively contact with the Christian faith. THOMAS B. KLINE

New York City

Luther Story

Monk in Armour. By Gladys H. Barr. Abingdon-Cokesbury Press. 256 pages. $3.

Here is a novel based on the life of Martin Luther. It consists of a series of episodes beginning with Luther's boyhood and ending with his marriage to Catharine von Bora. These imaginative narratives have been published previously in serial form in various denominational papers.

Let it be remembered that this is a novel. Fact and fancy are interspersed. Enough of fact has been woven into the scene to conform to the record—early years in Mansfeld, student at Erfurt, Augustinian monk, journey to Rome, Ninety-five Theses, Diet of Worms, kidnapped, life at the Wartburg, and return to Wittenberg.

Fancy, however, plays a large part in the story. Savonarola's prophecy, the affair with Frederika, the motive for entering the monastery, the visit to Machiavelli, the numerous attempted assassinations—by throat slitting, by poison, by waylaying, by burning, by dagger—all are cases in evidence. The reader sometimes wonders where fact ends and where fancy begins.

Luther's life work centered in making truth pre-eminent. He cut away religious fables, legends, and half-truths, that Gospel truth might grip and govern the hearts of men. To attempt to add to the dramatic quality of his life seems futile. It clothes him in a garment of the same material as that against which he rebelled so valiantly.

Winchester, Va. WILLIAM E. EISENBERG

Luther's Lieder Und Gedichte. By Wilhelm Stapel. Evangelisches Verlagswerk, Stuttgart. 245 pages. DM. 9.80.

This is a book for the reference shelf of the pastor or student of Luther. It gives an analysis of the poems and hymns of Luther. Valuable is the etymology of the language of Luther's poetry, the portrayal of the changing meaning of the German words. Luther, ever practical, made use of poetry and hymnody for preaching the Gospel. Thereby he sought to induce other poetically gifted writers and singers to enlist their services in the Protestant Reformation, that the people might be reached in understanding loyalty through their emotions. This book is a necessity in the bibliography of the Reformation.

McKeesport, Pa. JOHN F. C. GREEN

OVERSEAS

GERMANY: Bethel-Bielefeld. Dec. 19.— HEATED DISCUSSION in all sections of the Evangelical Church in Germany on the question of German rearmament has recently been the subject of debate in numerous bodies of the church. It has been agreed everywhere that the Evangelical Christian has the liberty, the right, and the duty to define his attitude regarding the essential problems of Germany and Europe, but the Evangelical Church could not pronounce a decision binding all its members.

With regard to Dr. Martin Niemoeller, church president in Hessen, who has been especially outspoken on the question of rearmament, the pungency of many of his statements was regretted, despite a recognition of his earnestness in dealing with the problems.

In this connection all church officials were requested to show moderation, if possible, in their political statements. Only if this is done will it be possible—in spite of all tensions and divergencies of opinion—to maintain the unity of the Evangelical Christians in Germany.

IN CO-OPERATION with the churches and representatives of public life, Dr. Lehr, the new Minister for Home Affairs at Bonn, is preparing a bill granting protection to conscientious objectors. Dr. Lehr told the Evangelical Press Service that the future bill will take into account the experiences in Britain and the U.S. with corresponding laws during the two world wars.

The bill would respect genuine religious conscientious convictions, but would not provide a convenient subterfuge to "draft dodgers." It is planned that a registration is to take place by an authority endowed with judicial independence, and that a substitute service for all Germans coming under this bill is to be organized, for example, in the fields of air-raid precaution, sanitary service, fire-brigades.

Of course there should be no official inquiries concerning being entitled to be reg istered if this would involve infringing on the secret of the confessional, or other officia secrecy. On the other hand it would be lef to the discretion of the individual to call his minister as a witness of the genuineness o his conscientious decision.

Dr. Lehr expressed his hope that the bil might never be put into practice in case of a war. If the federal government realizes the necessity that the German federal republic should play her part in defending the western civilization, she does so for the sole purpose of securing menaced peace.

AT A CROWDED debating session of young people held at the "America House" in Hannover, all opinions regarding rearmament were given expression. As an Evangelical Christian, Oberkirchenrat Osterloh who started the discussion—together with two representatives of political parties and an ex-officer blinded in the war—stressed the fact that, in contrast to the Roman Catholic Church, the Evangelical Church does not hold any teaching which is binding all people with regard to war and defense. The decision is left to the conscience of every individual Christian.

Oberkirchenrat Osterloh emphasized the peace-mindedness of the Evangelical Church proclaimed in its various messages. On the other hand he stressed the fact that the Bible does not prohibit a Christian to bear weapons, as is declared by some sects. Under certain circumstances the right of defense could even be demanded by the commandment to love one's neighbor. Every Christian should, however, regard it his duty to work with all his powers for the preservation of peace.

ALL OVER THE GERMAN churches and communities it is deeply regretted that Pro E. Theodore Bachmann, after two years work as Deputy Head of the Religious Affairs Department, Office of the American

Commissioner for Germany, and liaison officer for the Evangelical Churches in Germany, is returning to America at the beginning of January to become a professor at Luther Seminary, St. Paul, Minn. It will be unforgotten that Professor Bachmann has worked untiringly for peace between nations and churches, for spiritual interchange from one country to the other, and for practical assistance. His successor will be Dr. Franklin H. Littell, who has been working in the office of the American Land Commissioner at Stuttgart, and who is highly esteemed.

The Evangelical German Church Day, the greatest all-German meeting of laymen—held at Essen at the end of August in 1950—will be held in Berlin in 1951. For 1952 Stuttgart was chosen as meeting-place.

The reason for choosing Berlin was the urgent request of leading churchmen of the Soviet Zone who had pointed to the particular task of the church in the Eastern provinces, and to the possibility that a great number of members of the church from these districts would take part. If a town in western Germany had been chosen, many Germans from the Soviet Zone would have been prevented from taking part. Dr. von Thadden-Trieglaff, president of the Church Meeting, declared that the hearts of the people in the Eastern Zone would be bound to be hardened if the West refused to hear their call. All members should render assistance to one another in the great troubles that have befallen all of them.

The Council of the Evangelical Church in Germany, meeting at Stuttgart with Bishop Dibelius as chairman, passed a resolution to send a letter to the governments of all countries which are still holding German prisoners of war. In this letter the Council asks for an examination of all PW conditions and for issuing an amnesty, especially for the older PWs.

The General Synod of the "Old Prussian Union" of the Evangelical Churches in eastern and western Germany, meeting in Berlin-Spandau, remembered the Evangelical Germans beyond the Oder-Neisse line, living under Polish administration. Bishop Dibelius reported that Silesia is the only district where an active life within an Evangelical Church is still to be found.

There two German pastors and 46 "lecturers" are working, who belong to various occupations, among them 11 deaconesses. Letters speak of services where more than 1,500 Evangelical Germans flock together from great distances, and holy communions with 400 communicants. The remnant German community of Breslau has to put up with a small room in a parish-house so that part of the participants in the services have to sit or stand on the staircase, in the courtyard, or in the street.

At St. Martin near Villach, Austria, two transports from Yugoslavia arrived with children of German ethnic origin who were conveyed from there to their parents formerly expelled to Austria. The greatest part of the children were cared for and clothed in the nursing stations established by the World Council of Churches.

In consequence of the great drought in Yugoslavia during last summer, they had severely suffered from undernourishment. Some of the children could neither speak German nor did they know their names. The World Council of Churches with its relief facilities will further on look after those children whose parents cannot be traced.

—FOCKO LUEPSEN

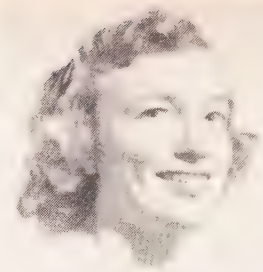
Give us the grace, O God, to impose right discipline upon ourselves lest others do it for us. Help us to discipline our speech that we may seek clarity instead of cleverness and sincerity instead of sarcasm.

—From *Prayer* by Peter Marshall

CAMPUS

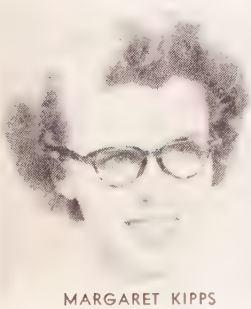
Cream of the Crop

Among the happiest Lutheran students on ULCA campuses this semester are these 11 recipients of $300 scholarships from the Lutheran Brotherhood, insurance concern with headquarters in Minneapolis.

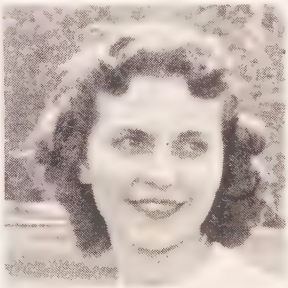


DOROTHY KRATZENSTEIN
(Wagner)

SHIRLEY MAE URBAN
(Thiel)

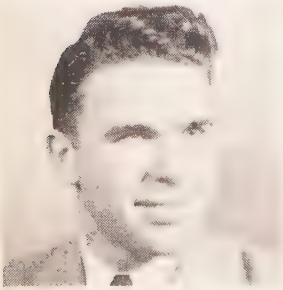


MARGARET KIPPS
(Carthage)



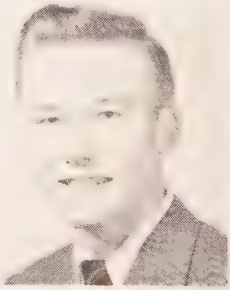
HELEN SNYDER
(Wittenberg)

RUTH WINGARD
(Lenoir Rhyne)

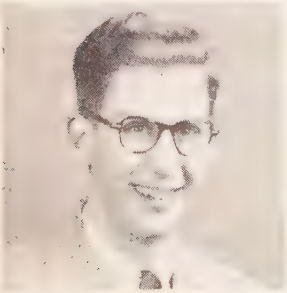


FRANK KEISLER
(Newberry)

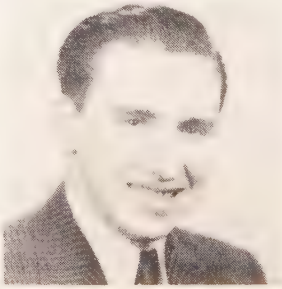
CLAIR MITCH
(Susquehanna)



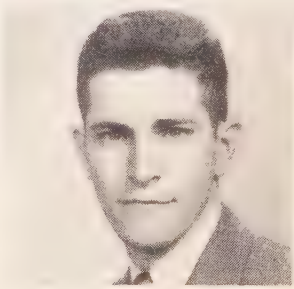
WESLEY FUERST
(Midland)



RALPH STORM
(Hartwick)



DAVID LONG
(Muhlenberg)



WADE ORTEL
(Gettysburg)

The firm's board of directors voted such scholarships, to "be awarded by scholarship committees of the individual schools to the Junior Lutheran student who in the opinion of the college committee deserves such recognition, taking into consideration the religious leadership of the student, scholastic standing and other qualities, as the committee may determine."

In effect, the selection of these 11 made them "the cream of the Lutheran crop on United Lutheran campuses this semester!"

Midland Foundation

Leaders of Midland College's alumni association are studying the matter of establishing a Midland Foundation for the purpose of providing funds for scholarships, fellowships, research, grants and aid, and campus beautification.

Wide Look

Life at a Lutheran college was televised on an NBC network program recently when Wagner College's color sound moving picture, *Beautiful Upon a Hill,* was videoed to viewers as far west as Detroit, north to Syracuse and throughout New England and the North Atlantic States.

Lutheran Scholars

When a recent Thiel College Honor Convocation found 34 students receiving awards for outstanding scholastic achievement, President William Zimmerman pointed with pride to the 21 Lutherans in the line-up.

Briefly Speaking

There were red faces at Wittenberg College when the convocation programs, which carried the words to well-known carols and Christmas songs, presented the first two lines of the second stanza of "O Come, All Ye Faithful" as:

Sing choirs of angels. Sin in exultation!

En route to the NCCCUSA meeting in Cleveland late in November, ULCA Secretary F. Eppling Reinartz struck up conversation with a New York petroleum executive. Eventually, the new National Council was the topic of discussion. As the train neared the Ohio city, the layman pulled out his check book; several sweeps of his pen later he handed Dr. Reinartz a check for $100 and the comment: "I'm interested in the kind of thing The Church is doing at Cleveland and would like to have a part in it if you'll pass this along to the proper people!"

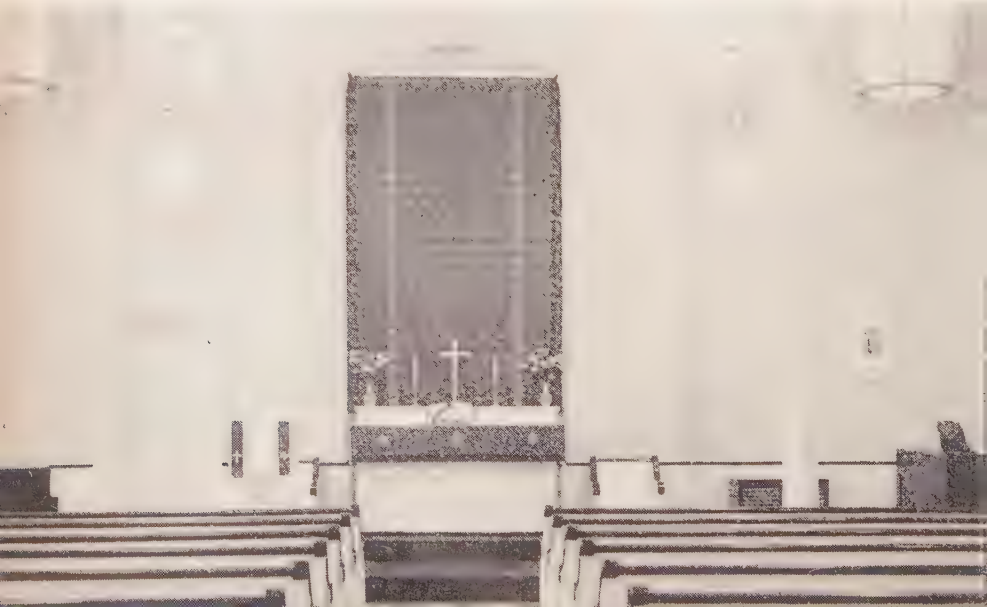
When Dr. Earl Rudisill, staff secretary of the Parish and Church School Board, was to be a guest speaker at the Blair County (Pa.) ministerial association, newspapers announced his subject as "Human Weeds and Christian Guidance." Should have been *Needs,* of course.

The "Voice of America" broadcasts have been explaining Lutheran World Relief and the work of the National Lutheran Council. Pastor Louis Sanjek, staff member of the NLC, appeared behind VoA microphones recently to tell his former fellow countrymen of Yugoslavia of the assistance LWR and Lutheran World Action are to them.

Persons applying for marriage licenses at the Montgomery County (Ohio) court house receive a small folder. On the cover a cheerful drawing says: "Congratulations to you!" Inside, a message reads: "A good beginning . . . You two have made a fine decision. We hope it never, never results in a division. We do hope that your love will increase by addition. We hope not to cause you any financial subtraction, but we will, if you blow your horns for attraction." Explanatory paragraphs point out that wedding-party-horn-blowing is considered an "unnecessary noise," warn politely the potentially happy couples that the ordinance will be enforced. The manuscript is signed "Your Division of Police."

Members of Christ Church, Wantagh, N. Y., recently purchased this $22,000 parsonage for Pastor John C. Dries. Participating in dedication were Long Island Conference President C. Leighton King, Bellmore Pastor George V. Bulin and Pastor Dries. Plans call for parish education unit to be erected on lot between parsonage and church at some date in the foreseeable future

Members of Holy Communion Church, Philadelphia, recently completed their 75th anniversary celebration by dedicating this renovated and redecorated chapel in memory of four former pastors: Drs. Joseph Seiss, Andrew Fichthorn, Ernest Pfatteicher, and J. Henry Harms. Anniversary offerings amounting to $7,500 furnished funds for the entire improvement program



NEWS IN THE CHURCHES

ILLINOIS

$150,000 Church Dedicated in Berwyn

CHICAGO—Members of Berwyn United Church, Berwyn, dedicated their new $150,000 church building last month. Begun in the fall of 1949, the completed building seats 300 in the nave, with overflow space for 50. An adjoining parish hall accommodates 200.

Speakers at the dedicatory week services included: Wartburg Synod President R. R. Belter, the Rev. C. V. Molnar, Pastors Gerhard Gieschen, Carl Broecker, Walter Wittmann, Dr. Charles Bachman, Dr. A. M. Knudsen, and Pastor Albert R. Swasko, and Pastor Loci Andrew Swasko.

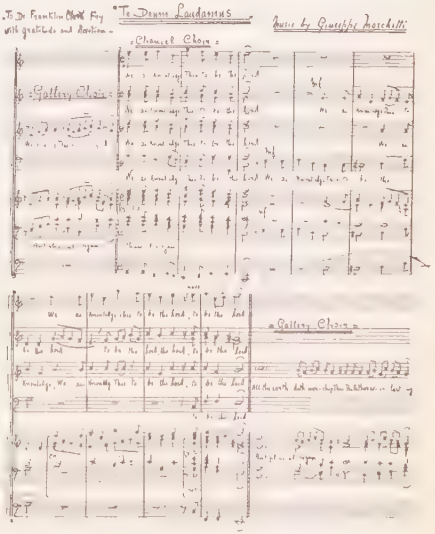
The first service of Holy Communion was held the Sunday after dedication.

Ten men and three women have entered full-time service during the pastorate of Dr. E. Luther Spaid. This contribution was highlighted when Dr. Spaid celebrated a double anniversary recently—50 years in the ministry, 30 as pastor of Calvary Church, Chicago. Those who entered church work under Dr. Spaid are: Dr. Ross H. Stover and Dr. Grover Leonard; Pastors Walter Bradley, Virgil Yohe, Emery Yohe, Luther Seibert, Paul Hersch, George Aigner, John Spaid, and Robert Spaid; and Misses Jenny Larmonth, Jenny Powell, and Gertrude Yohe.

INDIANA

Fort Wayne Church Breaks Ground

DESPITE STREETS that were almost im-

DR. FRY, MAESTRO MOSCHETTI
. . . new Te Deum dedicated

Grateful for his personal assistance in the difficult job of obtaining entry into the United States, Maestro Giuseppi Moschetti, St. John's (Allentown, Pa.) organist dedicated a new musical setting of the Te Deum Laudamus to the President of the United Lutheran Church

Dr. Gould Wickey (right), executive secretary of the Board of Education of the ULCA, here installs the Rev. Earl J. Treusch as president and professor of the Lutheran College and Seminary at Saskatoon, Sask. Speakers during the service of installation included Augustana Lutheran Church President P. O. Bersell and ULCA Western Canada Synod President Julius E. Bergbusch

passable because of heavy snow and ice, members of the Church of Our Saviour, Fort Wayne, and Pastor George Jacobsen, gathered at their building site on Nov. 26 to break ground for their church building. Snow had to be cleared away before the ground could be broken. The new $75,000 colonial style building was designed by John Martindale, Ft. Wayne, and T. Norman Mansell, Philadelphia. The congregation was organized in September 1945.

Pastors who took part in the service were the Rev. J. Luther Seng, president of Northern Conference, Pastor Jacobsen, and the pastors of Trinity Church, Ft. Wayne, Dr. Paul H. Krauss, the Rev. L. David Miller, and the Rev. Raymond Heine. Trinity Church will contribute $25,000 of the cost of the new building.

SALEM CHURCH, New Augusta, dedicated a new $40,000 parish house Dec. 10. Dr. H. Grady Davis, Chicago Seminary (pastor of Salem Church from 1924 to 1937), preached the dedicatory sermon. Salem Church recently completed a new $20,000 parsonage, which will be dedicated soon.

St. Paul's Church, Vincennes, dedicated a new pipe organ Dec. 10. Prof. Ralph W. Waterman, a member of the music department of Evansville College, presented an organ recital.

PLEASANT VIEW CHURCH, Indianapolis, celebrated the centennial of its building and burned the last mortgage on the new parish house recently. Speakers were Dr. Clarence C. Stoughton, president of Wittenberg College, and Dr. Otto Bostrom of Hamma Divinity School. ROBERT H. HEINE

MARYLAND

Washington Lutherans Break Ground

BALTIMORE—Zion Church, Washington, broke ground Dec. 10 for their proposed church at New Hampshire Ave. extended and Kingwood Drive, Tacoma Park. Eastern Conference President Paul L. Reaser represented the synod; Pastor Edward R.

Bley performed the act of ground breaking. Excavation work has begun for the $164,000 new church.

KELLER MEMORIAL CHURCH, Washington, held a rededicatory service following sanctuary improvements. Synod President Fife preached.

The Rev. Ross Forcey resigned his pastorate at St. Stephen's Church Dec. 31 to accept a call from the Board of American Missions for assignment to the new work in the Wheaton-Kensington Area, near Silver Spring.

ST. JOHN'S CHURCH, Pimlico, has approved the reconditioning, rebuilding and relocation of their church organ at an estimated cost of $13,500. The organ will be completed and returned from the M. P. Moller Co. in time for Palm Sunday services.

ST. PAUL'S CHURCH, Mt. Winans, dedicated the remodeled sanctuary and memorial altar painting. The painting is a memorial to a former pastor, the late Dr. George H. Bowers.

THE REV. HERMAN G. STUEMPFLE, JR., was installed pastor of the Church of Our Saviour Dec. 31. The pastor's father and President Fife participated.

ST. JOHN'S CHURCH, Linthicum Heights, will dedicate a new church Jan. 21.

THE PRESIDENT OF SYNOD will represent the ULCA at the South Carolina Synod meeting Jan. 29-31.

THE WAGNER COLLEGE CHOIR will present a concert in the Maryland Casualty Building Feb. 1.

THE THIRD annual Institute on Religion and Health, sponsored by the Baltimore Council of Churches and Christian Education, is being held at Baltimore City Hospital Jan. 8-25. The institute is designed for an effective ministry to the sick. Professional teamwork of doctor, nurse, and pastor is emphasized in the ministry to the sick.

LLOYD M. KELLER

NEW YORK

Three Pastors' Institutes Slated

IN CO-OPERATION with Philadelphia Semi-

CHILD PSYCHOLOGY

story of the week

THE CRECHE on the living room coffee table wasn't any different from thousands of others similarly arranged in American homes during the Christmas season. But the gleam in the eye of the four-year-old Eric might have been a little sharper . . . the figures: Joseph, Mary, the Babe, the shepherds, wise men and stable animals seemed more real to him than to older people.

Perhaps it was the way Eric's dad (Parish and Church School Board Staff Secretary Marcus Otterbein) told the Christmas story each night. As the familiar words of Luke warmed the atmosphere of the Otterbein living room, Eric would look fondly at the manger scene before him.

Several nights before Christmas, the older Otterbeins had the usual last-minute shopping to do. A baby-sitter was employed, advised that "you shouldn't have any trouble with Eric, even though he'll want you to read the Christmas Story before he goes to bed!"

With parents shopping, baby-sitter sitting, Eric went to bed at the usual time.

NO ONE in the Otterbein family noticed the rearrangement of the creche until the following morning, just as daddy was on his way to work.

"Who changed the creche around?" he called as he grabbed his overcoat. "There's a shepherd standing over the cradle in the stable and the figures of Mary and Joseph are on the window sill!"

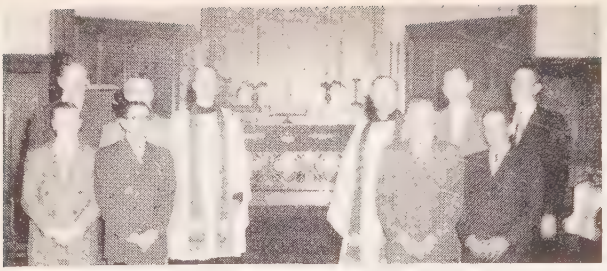
Just then, sleepy-eyed Eric padded down the steps.

"Did you change the creche, Eric?"

"Yeah!"

"Well, you know the shepherd doesn't belong in here bending over the manger and Mary and Joseph way over here at the window!"

"They did last night!" Eric's tone was positive. "Mary and Joseph wanted to go out for the evening, and so the Shepherd offered to be the Baby-Sitter!"



Members of the church council, Central Pennsylvania Synod President Dwight Putman and Pastor Harvey Huntley pose following service of rededication of Trinity Church, Bedford, Pa., after $25,000 improvement program had been completed

nary three Pastors' Institutes will be held on New York Synod territory next week.

The meeting dates and sites are:

JAN. 15 AND 16—St. Peter's Church (54th and Lexington Ave., New York City), for pastors of New York, New England, and Long Island Conferences.

JAN. 16 AND 17—St. John's Church (160 Central Avenue), Albany.

JAN. 17 AND 18—Reformation Church (33 Grove Street), Rochester.

Professors participating will be DR. CHARLES M. COOPER, to speak on "Old Testament Theology Today," "Solomon's Seaport (Illustrated)," "The Dead Sea Scrolls: An Archaeological Sensation" (to be presented at the Rochester sessions);

DR. JOHN W. DOBERSTEIN, "A Psychosomatic Approach to Pastoral Care";

DR. GEORGE R. SELTZER, discussing "The Common Liturgy: The Service," "The Common Liturgy: the Occasional Services."

ST. JOHN'S CHURCH (Christopher Street, New York City) recently observed its 95th birthday. Synod President Frederick Knubel spoke.

OHIO

Toledo Congregation 25 Years Old

TOLEDO—Messiah Church celebrated its 25th anniversary last month. Participating were Pastor William E. Cox; the Rev. L. H. Valbracht, a former pastor; the Rev. C. A. Hackenberg, Dr. W. Carl Satre, and Dr. F. E. Strobel, founder of the congregation.

TWO TOLEDO congregations became vacant on Jan. 1. The Rev. J. William Wahl, who served Reformation Church 12 years, resigned to accept a post with the Parish and Church School Board. Dr. John Schmidt, at First Church for 4 years, is to become a Commissioner in Germany for the Lutheran World Federation. Pastors gave a farewell reception to Pastors Wahl and Schmidt on Dec. 27 at Augsburg Church.

GLENWOOD CHURCH members gave a reception to the Rev. and Mrs. A. Howard Weeg Dec. 17. Pastor Weeg becomes pastor with complete charge. Dr. Alvin E. Bell who has served Glenwood for 37 years becomes pastor emeritus. Dr. W. Carl Satre spoke.

The Knubel-Miller Foundation Lectures will be given in Augsburg Church this year on Jan. 22 and 23.

ST. PAUL'S CHURCH, Temperance, Mich., is being compelled by growth of the congregation and Sunday school to erect a larger church and educational building.

F. E. STROBEL

ONTARIO

Lutherans Agree on Disagreements

KITCHENER—For years pastors of the Canada Synod (ULC) and of the Ontario District (Missouri) have met to discuss Lutheran union. This year's conference, held in Grace Church, Kitchener, centered around the "Common Confession" reached between Missouri and the ALC. Speaker was Dr. John H. C. Fritz, former dean of Concordia Seminary, St. Louis.

As usual fellowship between the pastors was good, but the only conclusions reached were concerning disagreements. Asked whether the Missouri Synod would release its Ontario District so that it could join with

other Lutheran bodies in one Canadian Lutheran Church, Dr. Fritz replied that it would—provided a proper doctrinal basis could be arrived at.

As SYNOD went into the last month of the year its receipts on apportionment seemed to be heading for a new high. Treasurer Kalbfleisch had $84,288.14 and was sure of going well over $100,000. CHEY receipts were $97,932.44, with 25 congregations still to make remittances. Only four congregations had made no pledges. Director Mehlenbacher was hopeful that these would soon fall in line to make the synod 100 per cent in response by its congregations. Magnificent contributions by some congregations have put the synod as a whole well over its quota. Only response for Lutheran World Action was lagging. Less than half of the $37,646 goal was in the office of the synodical treasurer.

Pastor Alvin Schweitzer of the Brantford-Woodstock parish will be busy this spring. Both of his mission charges are demolishing their temporary quarters and will begin building churches. Another mission, St. Stephen's, Kitchener, is campaigning for funds for a building. When 100 people jam the basement of the parsonage for a communion service, it's evident why Pastor Alvin Baetz feels that a regular place of worship must be erected soon.

ANOTHER KITCHENER CHURCH is feeling the pinch of close quarters. St. Matthew's has the largest membership and the largest building in the Canada Synod, but nowhere properly to house its growing Sunday school and weekday activities. A parish house has been in the talking stage for several years and Dr. John Schmieder expects that the plans will soon be out of the architect's hands and into the contractor's.

HAVING RAISED $1,000 for the Dr. Milton Bieber memorial in Hawaii, the Luther League of Canada is now turning its eyes and its funds to a project closer to home—the synod's newest mission at Kingston. Evangelism is to be a major emphasis for the young people in 1951.

—NORMAN BERNER

PENNSYLVANIA

Pastor's Wife Takes WMS Editorship

PHILADELPHIA—Mrs. Margaret Coover Gold, wife of Dr. Howard R. Gold, retired pastor, assumed her new duties as editor of *Lutheran Woman's Work* and secretary of the education division of the Women's Missionary Society last week. She succeeds Mary Anstadt Tozer.

Born in St. Paul's Lutheran parsonage, Ardmore, Pa., Mrs. Gold spent most of her early years in Gettysburg, Pa., where her father was first pastor of Christ Church and then professor at Gettysburg Seminary. She was graduated from Gettysburg High School in 1910, from Wilson College in 1915 and took advanced work at Peabody Conservatory of Music, Baltimore, Md., and the University of Pennsylvania. For nearly five years she was a schoolteacher in York and Adams County, Pa.

From 1923 through '39, she was pastor's wife in Holy Trinity Church, New Rochelle, N. Y., and since 1939 has lived in Williamsport, Pa. She has been active in Women's

NEW LWW EDITOR
. . . Mrs. Howard R. Gold

IN SEATTLE
A FRIENDLY WELCOME AWAITS YOU
at
Central Lutheran Church
Eleventh Avenue at East Olive Street
(Near Downtown)
H. STANLEY HOLMAN, Pastor
CHURCH SCHOOL ..... 9:45 A. M.
DIVINE SERVICE ..... 11:00 A. M.

COMING TO PHILADELPHIA?

Let Us Welcome You
DR. ROSS STOVER PREACHES
11 A.M. and 7:30 P.M.
At 16th and Jefferson Sts.
7:30 Thursday Night
At Broad and Boulevard
Messiah Lutheran Is Building A New Church In A Great City Where One Million Souls Are Unchurched. Pray For Us

MIAMI BEACH, FLORIDA
United Lutheran Church of the Epiphany
1333 Dade Boulevard
Services: 11:00 A. M.
Luther A. Thomas, Pastor
Welcome to our GROWING MISSION in Miami Beach

In DETROIT, MICHIGAN
"At the heart of the City"
Worship in the Beautiful, Friendly
CHRIST LUTHERAN CHURCH
3rd and West Philadelphia
Sunday Worship ..... 10:45 A. M.
Rev. Richard A. Miller—Pastor

When in the Palm Beaches visit
The First United Lutheran Church
318 LAKEVIEW AVENUE
WEST PALM BEACH - FLORIDA
Rev. William Long Dowler, Pastor
CHURCH SCHOOL ..... 9:45 A. M.
THE SERVICE ..... 11:00 A. M.
A Hearty Welcome Awaits You

Missionary Society activity on the district and conference level and held offices for a number of years.

With her husband, she has been editor of four weekly features syndicated to newspapers in the East and also a group of newspapers in Southern California. The feature is carried under the name *"Religious Features."*

MEMBERS OF Trinity Church, Darby, recently celebrated their 50th birthday as a congregation.

ST. MARK'S CHURCH, Broad and Chelten, observed their centennial with special services, including one at which ULCA President Franklin Clark Fry was principal speaker. Other speakers included Ministerium President Emil E. Fischer, Dr. Harold S. Miller, Dr. J. J. Schindel, and Charles Esser.

THE CHURCH ARCHITECTURAL GUILD, architects specializing in ecclesiastical work, will hold their annual meeting in Philadelphia Jan. 12-14.

PENNSYLVANIA

Home Boasts Active Lay Auxiliary

PITTSBURGH—Most welfare institutions have active women's auxiliaries who undertake improvements when needed. Bethesda Orphans' Home in Meadville, Pa., has an auxiliary that's different: Bethesda Dads! All of them are members of First Church, Ridgeway; each one voluntarily agrees to share some of his luxuries with the kids at the home. Four yearly "round-ups" are conducted when each "dad" turns in his sharing and the proceeds are turned over to Home Superintendent William Claney. One of the youngsters, a junior in high school, recently received the first new suit he'd ever gotten . . . from his "dad."

FOR 38 YEARS Dr. G. Arthur Fry has been keeping a record of sermons, lessons, hymns, weather and attendance at St. Luke's Church, Pittsburgh. When the Thanksgiving weekend blizzard snowed western Pennsylvania under, it was the first time since the 1918 flu epidemic that members of St. Luke's had

not had services.

MEMBERS of Mt. Lebanon (Pa.) Church spent four weeks preparing for an every member visitation and thought everything was ready! Then came the big snow storm . . . no church, no transportation, no visitation! Let's do it by telephone, suggested one layman; for the first time in the congregation's history they conducted an Every Member Tele-visit!

EVEN THOUGH in the majority of our churches the prayer circle has almost disappeared, there is still a midweek prayer service at Redeemer Church, Homewood, each Wednesday evening. A "faithful few" gather to share their prayer experiences and receive a fresh experience of the love and power of God in their lives.

The Rev. Samuel Shaulis, pastor of St. Peter's Church, Evans City, has resigned to become full-time director of Camp Lutherlyn, Prospect.

THE CONGREGATIONS of the synod are entering with full swing "THE LUTHERAN in Every Home" campaign. Many of the congregations are already sending THE LUTHERAN as a gift into each home.

LUTHER E. FACKLER

Three Seminarians to Overseas Posts

YORK—Three students from Gettysburg Seminary who will graduate this May have been appointed by the Board of Foreign Missions for posts overseas, starting this summer. Samuel Schmitthenner and Paul Slifer will go to India, and Edwin Wentz, of Biglerville, to Japan. All are married, will be accompanied by their wives.

THE REV. RICHARD S. SHANEBROOK, pastor of Muhlenberg Charge, Spring Grove, since 1942, resigned Jan. 10 to accept a call to Manchester, Md.

The council of Luther Memorial congregation, newest mission in York, has called Gettysburg Seminarian George E. Stauffer as the first pastor, effective in June. He has been active in organizing this congregation.

THE REV. ROBERT STERNAT, son of the Rev. Henry W. Sternat, Biglerville, has resigned his associate pastorate in Johnstown,

ST. PAUL'S

LUTHERAN CHURCH
DENVER, COLO.

E. W. Harner, D.D., Pastor
SUNDAY SERVICE, 11:00 A.M.

16th AVENUE at Grant Street
One block north of the State Capitol

When in SAN FRANCISCO
VISIT HISTORIC
ST. MARK'S
LUTHERAN CHURCH
"Founded 1849"
1135 O'FARRELL STREET
Service 11 a.m. Vespers 7 p.m.
J. George Dorn, D.D., Pastor

MESSIAH
LUTHERAN CHURCH
Sixth & Forster Sts.
Harrisburg, Pa.
William VanHorn Davies, Pastor
Services 11 A. M. & 7:30 P. M.
Sunday School 9:45 A. M.
When in Harrisburg come to Messiah

THE FIRST ENGLISH LUTHERAN CHURCH

3119 W. Sixth St., Los Angeles 5, California
ALBERT B. SCHWERTZ, D.D., Pastor
Morning Worship, 11:00 O'clock

Away Down South
In the Heart of Miami
Holy Trinity
Lutheran Church
200 S. W. Eighth Avenue, Miami, Florida
CHARLES J. HARRIS, Pastor
The Service 11:00 A.M.
". . . where sin and pain find healing"

NEW $35,000 CHURCH
. . . Konnarock, Virginia

This fall and winter vacation in charming St. Petersburg

Hotel Ritz

catering particularly to older people. Pleasant home surroundings. Sun porch, patio, and parking lot. Near restaurants, shopping districts and theatres. Moderate rates. Special rates by the season. Lutheran owned and operated. For information and reservations write:

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KEYSTONE HOTEL

423 Datura St., West Palm Beach, Florida

Lutheran Management
Sunny Porches
Clean, Comfortable, Home atmosphere
Centrally located, Reasonable prices

Paul G. Burry, Manager

to become pastor of the Upper Bermudian and Goodyear churches in Adams county.

THE REV. GEORGE W. WILT, New Holland, Lancaster county, has accepted the call of Zion Church, York, to succeed Dr. W. Raymond Sammel who retired April 15, to move to Gettysburg. Pastor Wilt began his new duties Jan. 7.

A PLAN for the realignment of the Central Pennsylvania Synod into five conferences (there are now four) was discussed at the West Penn Conference meeting in Emigsville, recently. Synodical Secretary George Berkheimer explained that the new conference—the Harrisburg Conference—would make the resulting five sections a more balanced alignment in synod than is current.

A YORK district Inner Mission agency, designed for the study of Lutheran aged people in York county, has been set up by pastors and laymen of the West Penn conference.

The group will investigate the feasibility of establishing a district home for the aged following a period of one or two years of "preliminary work."

PAUL LEVI FOULK

VIRGINIA

Board Members Tour Konnarock

ROANOKE—The Mountain Mission at Konnarock was the scene of big doings last month, when members of the Board of American Missions toured the mission. At a dinner on Dec. 9, special tribute was paid to the work of Dr. and Mrs. Heintz Meyer and Sister Sophie Moeller. On Dec. 10, the new $35,000 St. Matthew's Church, built of native stone, was dedicated. Dr. R. H. Gerberding preached the sermon; Dr. R. Homer Anderson dedicated the edifice. Pastor Rudolf Ludwig was liturgist.

The church, designed by T. Norman Mansell of Philadelphia, was built under direction of H. H. Wyatt, a member of the congregation. In the walls are stones from all the synods in which there are organized Women's Missionary Societies. The cost was $21,000, but free labor and materials contributed make the value of the church well over $65,000.

Board members present were Dr. Gerberding, Dr. Paul Andrew Kirsch, Mrs. Oscar C. Schmidt, Dr. Anderson, and H. E. Isenhour. Also present were Dr. Nona Diehl and Mrs. C. W. Baker, Jr., executives of the ULC Women's Missionary Society.

The Rev. C. Ross Ritchie of Lexington, N. C., has accepted the call of the Board of American Missions to become superintendent of the Mountain Mission. He assumed his new post Jan. 1. He was a chaplain during the second World War, and was director of the CHEY appeal in North Carolina. He succeeds the Rev. A. Kenneth Hewitt, who directed the CHEY appeal in the southeastern region, and is now pastor of Haven Church, Salisbury, N. C.

IT WAS 9:30 the night of Nov. 27 when Shirley Moxley woke up smelling smoke. Her home was on fire. Quickly she aroused her parents, then dashed out into the snow barefooted, ran half a mile to Attoway to the home of her pastor, the Rev. Kenneth Killinger, to get help. The house was destroyed, but newspapers in southwest Virginia lauded her quick thinking and courage. Shirley is 14, a first year student at Konnarock Training School.

As of Dec. 4, the Virginia Synod had paid only 67 per cent of its 1950 apportionment goal of $131,594. Lutheran World Action receipts were lagging. To Nov. 10, $53,580 had been given on the $123,660 pledged for CHEY.

THE REV. DONALD R. FAUBLE of St. Paul's Church, Paulding, Ohio, will become assistant pastor of St. John's, Knoxville, Tenn., Feb. 1. In addition to his other duties, he will direct the musical program of the congregation.

FRANK K. EFIRD

It's a Big Step!

From high school to a college education
From life at home to living with others
From supervision to responsibility

Marion College

"The only junior college in the United Lutheran Church"

Teaches how to study
Gives careful supervision of social growth
Provides opportunity for character development

IN DISTINCTIVELY CHRISTIAN ATMOSPHERE

Courses in—liberal arts, home economics, pre-nursing, pre-social work, pre-church work, merchandising, business, pre-technician, music, speech, church music.

For information write—

The Rev. John H. Fray, D.D., President
Box K, Marion, Va.

WISCONSIN

Lutheran Welfare Is Big Business

LUTHERANS IN WISCONSIN, numbering close to 240,000 confirmed members, have almost reached the state of "big business" when it comes to welfare. Reports from the annual meeting of Lutheran Welfare indicate that 24,000 members now belong to the society; 843 cases were served in the department of child welfare; 26,000 people contacted by the institutional chaplains; 505 displaced persons were settled, and $227,710 would be needed to operate in 1951. The society is considering the discontinuance of the Lutheran Girls' Club (which accommodates 26 women) and a possible use of this home as business offices.

Synod will reach the 105 per cent mark for Lutheran World Action.

WORK ON the colored movie, *Lutherans in the Holy Land*, has been completed. A sound track explains relief work done by the Near East Branch of the Lutheran World Federation.

WANTED

Manager for summer resort in the Pocono Mts. of Pa. Submit experience and qualifications. If interested write Box CB 13.

ARCHITECTURAL DRAFTSMEN

At least 6 years experience on sketches, working drawings and details. Knowledge of church architecture and planning preferred. Vicinity—Philadelphia, Pa. Give full particulars, confidential. Box CB 65 The LUTHERAN.

THE REV. RICHARD GAENSLEN, former assistant pastor of Epiphany Church, Milwaukee, has begun his work at Reformation Church, Calhoun. Although this congregation recently lost its building in a fire, plans have been made to rebuild.

THE REV. KARL BROCKHAUS, formerly of Grand Forks, N. D., began his new work at Cedarburg Jan. 1.

The mission in Menasha, featured in the film "Like a Mighty Army," has dedicated a parsonage. Enthusiasm is mounting for the erection of a church, to take the place of a theater and several adjoining halls, where worship services are now held.

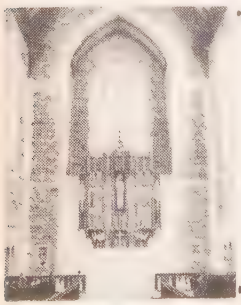
LUTHERANS "lost" one Lutheran governor when Governor Oscar Rennebohm decided not to seek another term of office.

MANY WISCONSIN PASTORS will spend Jan. 16-19 at Northwestern Seminary brushing up on preaching methods, Old Testament and the relation of the church to the secular order. Leaders will be Dr. O. P. Kretzmann, Dr. C. Umhau Wolf, and Dr. C. S. Norberg.

DP PASTOR EDWARD LAMBERTS continues to minister to several hundred Latvians at Neenah, Wisconsin Rapids, and Ripon.

Nineteen of the first 31 congregations entering subscriptions to "The Lutheran" indicate a gain. St. Peter's, Janesville, which a year ago reported no subscriptions, will receive 253 subscriptions in 1951. Stewardship Secretary George B. McCreary declared "we will not stop boosting 'The Lutheran' until we have reached the 10,000 mark. Then we will continue boosting to keep it there."

PRESIDENT R. R. BELTER of the Wartburg



WORSHIP IN BEAUTIFUL

Saint John's Church

Allentown, Pennsylvania

William C. Schaeffer, Pastor *Beverly McClain, Parish Worker*

Maestro Giuseppe Moschetti, the Music

Sunday Service at 10 A.M.; Community Program, 7:30 P.M.

Organ Recital Broadcast 9:30 to 10 A.M.

"A house of prayer for all people"

Synod has been visiting his congregations, some in Wisconsin, to stir up enthusiasm for Lutheran World Action.

AT LEAST FOUR CARLOADS of good used clothing and bedding have been shipped from Wisconsin in response to the Thanksgiving Appeal of LWA.

STEWARDSHIP SECRETARY MCCREARY has started his big 1951 assignment calling on all pastors, enlisting their participation in the pre-Lenten Evangelism effort, the emphasis of synod's 60th anniversary. The Board of Social Missions has assigned several of its evangelist leaders to conduct classes in "lay evangelism" in the churches throughout the synod.

CHARLES A. PULS

CHANGES OF PASTORATE

CENTRAL PENNSYLVANIA SYNOD

DEITRICH, LEROY S. From St. Paul's Church, West Camp, N. Y. To New Bloomfield parish, New Bloomfield, Pa.

GUTSHALL, ROY A. From Espy parish, Pa. To Penn's Valley parish, Pa. Centre Hall, Pa.

NEW YORK SYNOD

SKINNER, MORRIS C. From Zion Church, Cobleskill, N. Y. To First Church, Albany, N. Y. 646 State St.

NORTH CAROLINA

HAHN, L. CLEMENT. From Ebenezer Church, China Grove, N. C. To Bethpage-Cedar Grove parish, N. C. Rt. 1, Lincolnton

OHIO

CAMPBELL, E. ELLSWORTH. From Logan County parish, O. To First Church, Mansfield, O., assistant pastor. 53 Park Ave. W.

GLADFELTER, CARL S. From Mt. Hope Church, Shiloh, O. To Zion Church, Wakefield, O. RD 5, Greenville, O.

LOEHRKE, EUGENE M. From Second Trinity Church, Dayton, O., assistant. To First Church, Bryan, O. 216 N. Cherry St.

LUBOLD, R. L. From Lakeside, O. To Mt. Hope Church, Shiloh, O.

POWELL, WARREN W. From Bethel Church, Cicero, Ind. To Stoutsville parish, Stoutsville, O.

SHELL, AUSTIN. From Crawford County parish, O., assistant pastor. To St. Mark's Church, Mansfield, O. Springmill and Reed Sts.

TER VEHN, H. C. From Oakland-Clay parish, O. Retirement. 5716 N. Dixie Dr., Dayton, O.

WEEG, A. HOWARD. From Edgebrook Church, Chicago, Ill. To Glenwood Church, Toledo, O. 1726 Wellesley Dr.

YOUNGQUIST, THEODORE A. From St. Paul's Church, Sacramento, Calif. To Trinity Church, Akron, O., assistant pastor. 54 N. Prospect St.

PITTSBURGH SYNOD

WILSON, JOHN E. From Glasgow parish, Pa. To St. Andrew's Church, Carnegie, Pa. 218 Alter St.

SOUTH CAROLINA

CORLEY, G. B. From Ehrhardt parish, S. C. To Trinity Church, Georgetown, and Kingstree. Georgetown, S. C.

SEASTRUNK, C. E. From St. Luke's Church, Prosperity, S. C. To Mt. Hermon Church, West Columbia, S. C. 1312 Augusta St.

WESSINGER, J. S. From St. Martin's Church, Stanley County, Albemarle, N. C. To Mt. Tabor and Mt. Pilgrim churches, Little Mountain, S. C.

VIRGINIA SYNOD

BOLIEK, J. GLENN. From Dallas, Tex. To Church of Good Shepherd, Front Royal, Va. Fairview Courts, Front Royal, Va.

COUNTS, F. B. From Haralson, Ga. To Knox-Monroe parish, Knoxville, Tenn. Washington Pike.

ASSIGNMENT OF CHAPLAINS

ARMY

LEWIS, SAMUEL A. From Fort Devens, Mass. To 1262 ASU, Fort Dix, N. J.

NAVY

BRENNEMAN, MARSHALL E. From Air Station, Quantico, Va. To USS Columbus (CA-74), c/o FPO, New York City.

NERTHLING, EDWIN JOHN. From USS Norton Sound. To U.S. Naval Receiving Station, Naval Base, Philadelphia.

ULC CALENDAR

JAN.

29-31. South Carolina Synod. Newberry College, Newberry

29- 1. California Synod. St. John's Church, Sacramento

30- 1. Georgia-Alabama Synod. Ascension Church, Savannah, Ga.

30- 2. Virginia Synod. St. Mark's Church, Roanoke

In Conclusion . . . . . .

THERE AREN'T any churches in heaven, according to the writer of the book of Revelation. When people live in perfect nearness to God himself, they don't need a church.

Therefore, odd as it may seem, the business of the church is to make the church unnecessary. The church is a channel for God's grace to flow into human life until the day comes when no channel is needed, when children of God live with their Father in his eternal home.

But that day won't come while we mortals are still tangled up in the limitations of our earthly condition. The difficulty is that a lot of people get ahead of themselves and jump to the idea that the church is already unnecessary as far as they are concerned.

IT'S NOT DIFFICULT to understand how this mistake is made. Here in America, for instance, from the very early days there was among most people a sense of the reality to God. That produced its normal results. A sense of faithfulness to God creates faithfulness to fellow human beings. It creates a condition of stability and peacefulness in human affairs.

Children were usually obedient to their parents, and husbands were normally faithful to their wives. Employers took responsibility for people who worked for them, and employees had a sense of obligation for an honest day's work.

So people began to be comfortable and self-assured. Preachers had a hard time trying to convince prosperous, respectable folks that they were *sinners*. Most people didn't feel deep, personal need for salvation.

This was very different from the situation in that little world around the Mediterranean Sea—Italy, Greece, and the other lands—in the day when Jesus was born. In that time people were restless in their discontent with themselves, hungry for some way to be saved.

Dozens of popular religions in those days promised people a way of salvation. They were called "mystery religions," and were about as popular as the Kiwanis or Lions clubs have been in America during this past generation.

MAYBE WE are coming back to a time like that. We are conscious that there has been an ebbing away of faithfulness of one man to another, of a husband to his wife, of parents to their children. Nations can't trust each other even to wage wars according to the rules. The old stability is shattered. There is deep uncertainty and fear.

So far most people probably think this unsatisfactory condition is due to the Communists or the Democratic administration or some other comparatively temporary influence. But some smart folk are beginning to reach the correct conclusion that it is because they have been unfaithful to God.

A chill twilight deepens over human affairs when people separate themselves from God and close themselves off from the channel by which God's grace can come to them. For a while they live in the illusion that they can be good without God. That was the fantastic mistake of justice-loving idealistic radicals such as Karl Marx.

But eventually the climate of human life becomes so unbearably cold that men can't endure it. They want to see the sun again, and try to remember where it was when they saw it last. —ELSON RUFF

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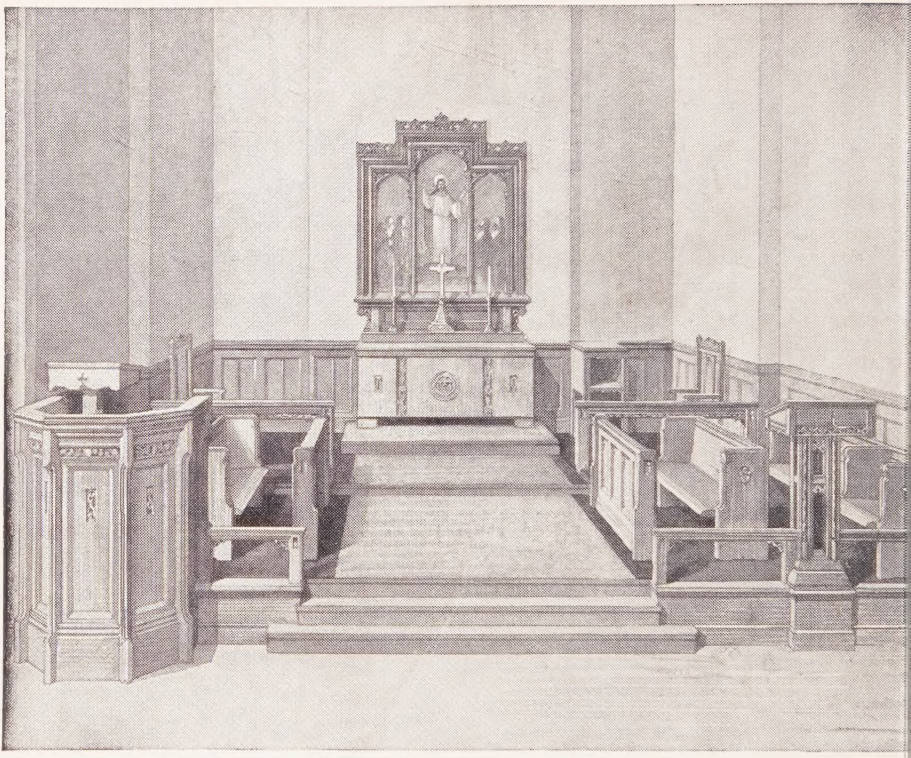

Complete Church Furnishings Servic

The modern Gothic style pictured above blends with the less ornate church designs of tod and is one of the complete series of chancel sets available through the United Lutheran Publi tion House.

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